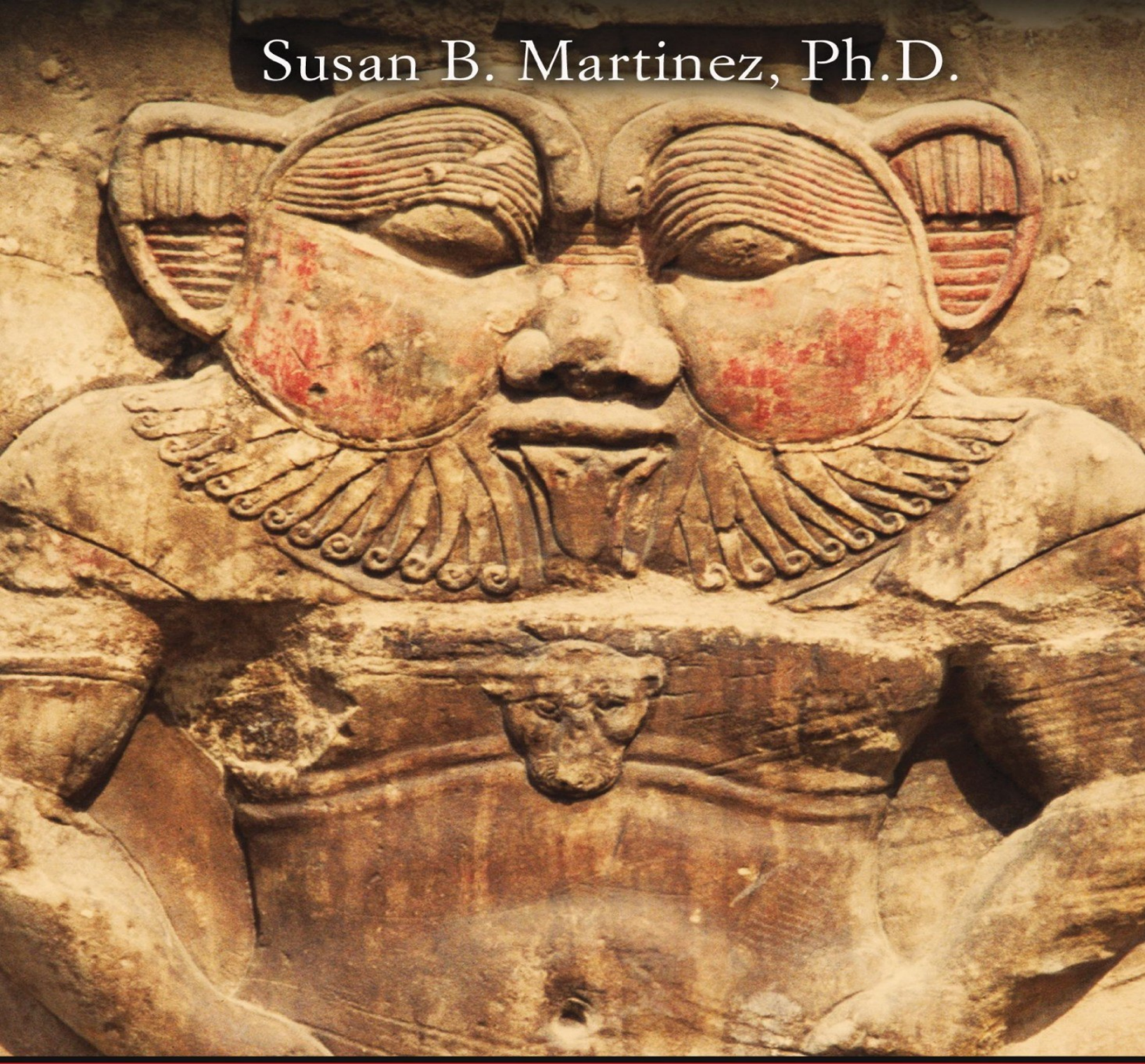
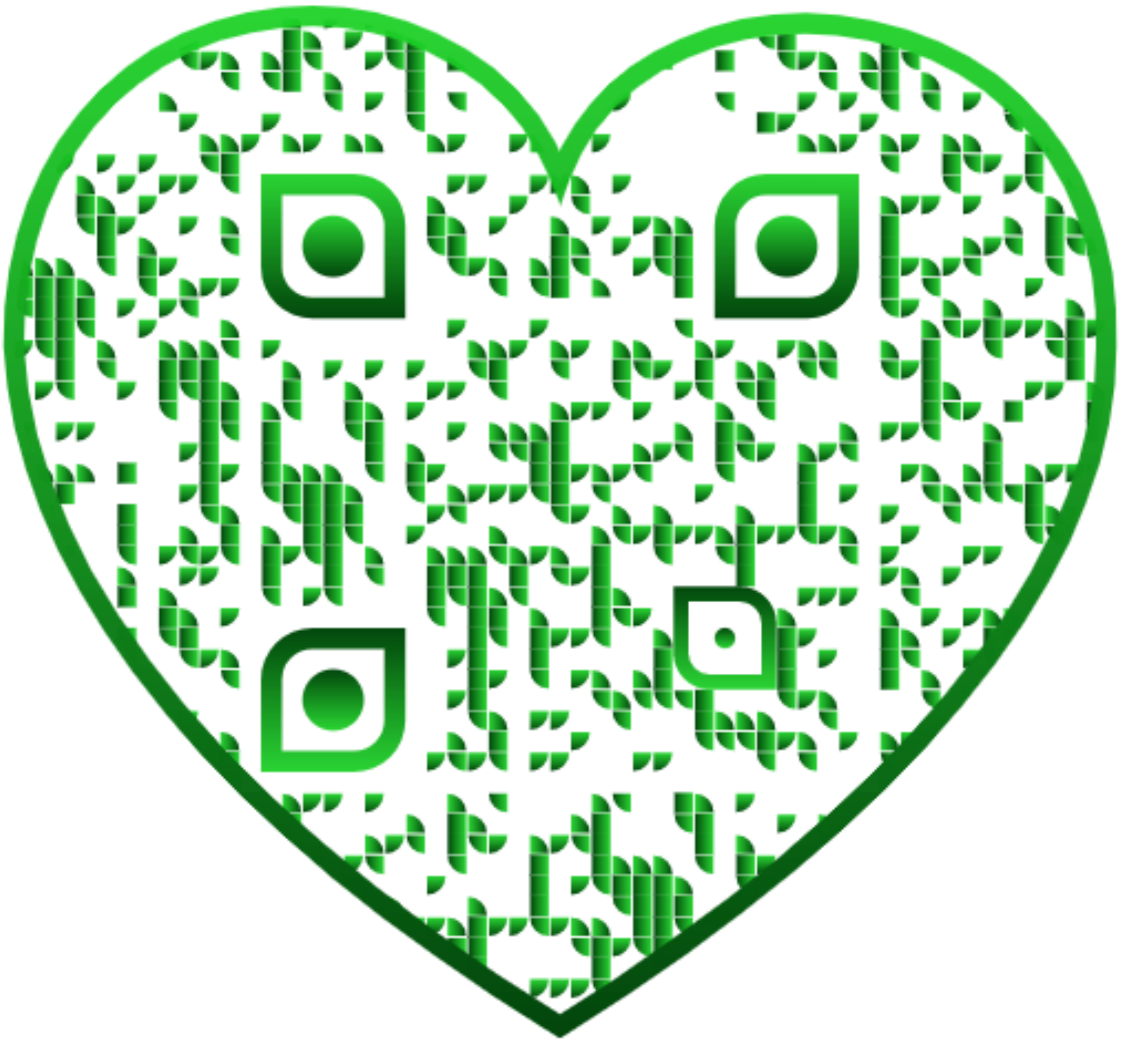
Susan B. Martinez, Ph.D.



THE LOST HISTORY of the Little People

Their Spiritually Advanced Civilizations around the World



THE LOST HISTORY of the Little People

Their Spiritually Advanced Civilizations around the World

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Bear & Company
Rochester, Vermont • Toronto, Canada

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MAN AND MASTODON

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Note to Reader

Most damaging to the study of history was the deification of the little people. This sort of development actually has a name: *euhemerism,* wherein mortals (usually the ancestors) were converted, over time, into beings of the Other World—gods and spirits. I have bolded all such names and words throughout the book, so the reader can follow this theme.

I am also using shorthand for time counts: “BP” means “years before present.”

Preface

It is only within recent time, relatively speaking, that we have begun to understand the high civilizations of antiquity. Yet, as historians have long noted, they seem to have sprung up suddenly and without precedent. What then lies *behind* the greatness of the Maya, Inca, Egyptians, Sumerians? Eighty years have elapsed since George C. Vaillant said:

> The great civilizations of the Aztecs and the Mayas are like flowers, but of the stalk, which bore them and gave them nutriment, we have scant knowledge. Who knows what discovery awaits us that may alter our entire conception of the unfolding of Middle American civilization? [1]

That missing discovery—especially for those who believe in the Original Unity of mankind—will account not only for the Maya of Mexico, but for all the high cultures of the hidden past, all over the world.

In most of those mysterious high cultures, it is little people whom we will find behind the scenes—yet, there is no literature on them; one has to paste together their story from bits and pieces, a thousand fragments. In tackling this much-neglected subject it is my aim to identify *Homo sapiens pygmaeus* as that lost race that brought humanity to the heights, not only of its material culture, but also of its spiritual potential. You may wonder why you have not heard of them before. Well, they are below the radar for a number of reasons:

1. They are extinct.
2. They were endogamous, reclusive, keeping their habitation, writing, and rites secret. And they were, in time, driven off to some of the most remote parts of the world.
3. They were deified out of existence (see below).
4. Cremation burials, general to the Bronze Age, are sometimes found without weapons; this is a sign of the peaceful little people. The Wisconsin and Tennessee mounds, for instance, “afford ample evidence

of cremation," [2] as do crematoriums found at North American mound sites such as Davenport or Hopewell. Nevertheless, in Tennessee, are also found extensive "pigmy graveyards." The high civilizations of North America were in general cremators, therefore leaving no fossils. Mexico's Teotihuacan culture burned the dead. The Cocle of Panama cremated in urns. The "delicately built" fossil men of Australia at Lake Mungo also cremated.

5. Finally, the little people upset the charter myths of both biblical and evolutionary schemes (Christianity and Science), and perhaps for this reason archaeologists sometimes don't bother to note the *height* of skeletons. The swarthy little people (Negritos), frets M. Stewart, have been airbrushed from history, those in Australia expunged from popular memory, suggesting "an indecent concurrence between scholarly and political interests." [3]

Body size . . . has been overlooked by physical anthropologists.

W. E. LE GROS CLARK,
THE FOSSIL EVIDENCE FOR HUMAN EVOLUTION

But:

Civilizations rarely die without leaving any trace.

GEORGES ROUX, *ANCIENT IRAQ*

Fig. P.1. Anthropologist Joseph Birdsell standing with a twenty-four-year-old Australian aborigine of the Kongkandji tribe. The Australian pygmies, charges one online critic, a Mr. Stewart, have been totally obliterated from public memory. even when they are listed in tribal studies, not a word about their stature is mentioned.

Thus, in today's world, "we may look upon the Andamanese, the Aetas, and the Semangs [Negritos], as living fossils; and by their aid, conjecture the condition of the whole population of the land in ancient times." [4]

Many of our clues to the past do indeed come from living societies with keen memory of the Ancestor. Among some Slavic peoples, for example, their forebears are remembered as tiny, about the size of a six-year-old. They were called "Grandfather." In other parts of Europe they are remembered simply as the "Old Ones."

Anyone can have a brush with the little men, as did Loren Eiseley, anthropologist-raconteur, who happened to come across a diminutive mummy at a "bone camp" in the American West. After declining the pleasure of purchasing said mummy, Eiseley went on to muse: "I never expected . . . to live to hear my little man ascribed an extraplanetary origin," as books were then coming out on flying saucers and such. "There is a story back of him, it is true," Eiseley reckoned, "but it is a history of this earth." [5]

Very much the history of this Earth—indeed, a lost history that corroborates the Original Unity of mankind. Ours will be a journey back in time, as far back as 24,000 years, before the "Tower of Babel," here

introducing Panology—the study of the Flood and the lost lands of Pacifica, herein called Pan. “The Sumerians like the Hebrews . . . believed in the existence of a universal speech prior to the period of the confusion of languages.” [6] This speech is the common language of Pan, called “Panic,” whose vocabulary we will explore at length.

> God said: Now the world was of one language and one speech; in all the places . . . they spoke alike, person to person.
>
> OAHSPE, THE LORD'S FIRST BOOK 1:74

Back, back, back we go—to a time in history that is not about heroes and conquerors, kings and despots, but about the first civilizers and holy men—the sacred tribes who were saved from the Flood, a people no taller than three and a half feet in height. Not “dwarfs,” for they were perfectly proportioned and remembered in aftertime as a delightfully handsome and splendidly refined race.

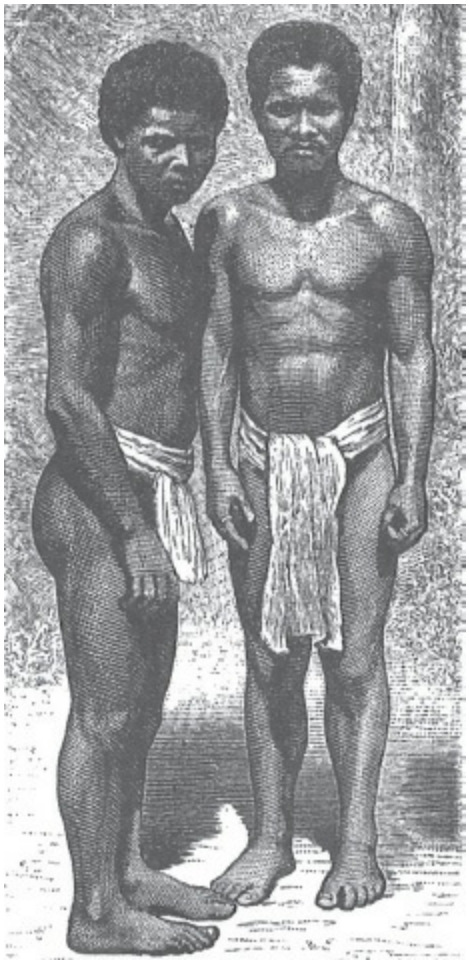


Fig. P.2. Sakai Negritos of Perak, Malaysia

Their mixed descendants today reside mostly in isolated mountains, jungles, and islands. They are the living remnant of the little people, and they have been around longer than we have. They are called, for the most part, Negritos and Negrillos—the Aeta, Batek, Andamanese, Bushmen, Twa, Vedda, Semang, Sakai, and so forth.

> *By the time we get even to the thirteenth century, the fairies had been euhemerized.*
>
> K ATHARINE B RIGGS, *THE VANISHING PEOPLE*

The Flemish little people, for example, seemed so strange that "they became changed in the imagination of the dreamy Germans into mysterious beings, a kind of ghosts or gods." [7] Another example: "In the beginning," says Iroquois myth, "there was only the primordial waters. . . . The **Ongwe** lived in the heavens." Ah, but the **Ongwe** (First Indians) lived right here on Earth.

Indeed, Manetho thought that all the gods of Egypt had once been mortals who lived on Earth. Just as the powers of nature were often deified, so were the ancestors. In general, that which befell before living memory tends to be attributed to the supernaturals. Even some of our modern, dominant religions can barely distinguish between God, prophet, and Creator—and even scholars have made gods of the little people! Andrew Lang, for example, discussing the "pygmy theory," concluded that the "inhabitants of the *sidhes* (see chapter 7) were not a real dwarfish race. . . . [but] a lingering memory of the chthonian beings, chthonian meaning gods or spirits of the Underworld."

CHAPTER 1

The Old Ones

THE DISAPPEARANCE OF THE LITTLE PEOPLE

The day after Christmas in 2004, a gigantic tsunami broke over the coast of northwestern Sumatra following a 9.0 earthquake that violently lifted the floor of the Indian Ocean. Spreading in all directions, the energy released by the quake was the equivalent of 10,000 atomic bombs. The deadliest tsunami in recorded history, the 2004 disaster inundated coastal communities, from Indonesia to Somalia, with waves up to 100 feet high. Estimated death toll hovered around 200,000 human beings. Some reports claimed that no *animals* lost their lives to the great Indian Ocean Earthquake of 2004: one can almost believe that the animal kingdom is hardwired with some sort of early warning system, alerting them to imminent danger in the rumblings of Mother Earth.

The human kingdom, however, is not so well equipped, or so it seems; even after Sumatra was hit early in the morning, reluctant tourist industries, "diplomatic protocol," and assorted dilatory responses left little time for at-risk communities to head for the hills. Nevertheless, the Pacific Tsunami Warning Centre dispatched timely advisories to many countries in the path of the deluge. The only problem: many islands in the Indian Ocean are not connected to the Centre. This is especially true of the small and isolated areas of insular Southeast Asia, which we sometimes refer to as Sundaland. Some of these island nations were the worst hit. No body count was possible in places like North Sentinel Island—a pancake-flat land, conceivably the most isolated place on Earth. The coastal villagers of the Nicobars also suffered major losses, "if not near extinction"—at least half of their population was engulfed.

And yes, numerous of these insular groups are (or were) of Negrito stock, designating the race of brown-skinned, pint-size folk—hunters, gatherers, simple horticulturalists, among the last of Earth's Paleolithic (Old Stone Age)

tribes, some believed to have inhabited those distant isles as long ago as 60,000 years. The tsunami decimated the little Andaman people of the Bay of Bengal; almost all of the inhabitants drowned or went missing after the Boxing Day disaster. Reports are scant: Did the tsunami wipe out the last of these little people—already decimated by nineteenth-century smallpox? Indeed, whole tribes of Andamanese Negritos perished; earlier rogue waves having long since devastated the aboriginal inhabitants of low lying islands, wiping out anyone not living upland or in tree huts or caves. Whole colonies of the little people have gone missing in Ceylon as well.

THE ISLAND OF FLORES

The Earth gives and the Earth takes away. Philosophically stirring, in the same year (2004) that so many of Earth's wee people were swept away, a media sensation erupted, centered on the little people in the Indonesian arc of that tsunami, between Bali and Timor. Here lies the island of Flores, where a discovery of tiny human skeletons was made in the Liang Bua Grotto. Dubbed "hobbit" (officially *Homo floresiensis*), these little men and women had been remarkably skilled hunters, despite being very small-brained. Experts who examined these finds called them "totally unexpected," a scientific event of seismic proportions. After all, this exceptionally primitive creature—long-armed, chinless, weighing hardly more than fifty pounds—was (supposedly) "completely new to science." But not really: Dutch anthropologists *fifty years before*, in 1955, had found on Flores six skeletons of the very same type! [1] Besides, there are (or were?) [2] Negritos on Flores!

Here, simply, was one type of *Homo sapiens pygmaeus:* the little people.

But how could this small-brained hobbit have lived on Flores as recently as 13,000 years ago, if all the primitive versions of *Homo sapiens* were supposed to be gone from the Earth, extinct, at least 28,000 years ago? Something was amiss in the "evolutionary" scheme of things.

A bit over three feet in height and well proportioned, this little Flores man who hunted Komodo dragons had an extraordinary mixture of primitive and advanced traits. To a point, he resembled *Homo erectus,* one of the early, rough-hewn, hominids; but hobbit is way too recent and his stone tools too "sophisticated." We will, further on, take a closer look at these all-important

mixings, for they are the pith of man's ascent—and key to the genesis of humankind.

Indulging in a hearty round of back-slapping, scientists involved in the hobbit discovery saw their find as "spectacular," "astonishing," [*1] claiming it to be "the smallest human species ever discovered." Not true, as we will soon see. Invoking the spirit of Charles Darwin, one celebrated paleontologist boasted, "This is a splendid example of evolution." Is it? Or is it *devolution*? Or is it neither? Hobbit man triggered a heated scientific shoot-out centered on his origins and the ultimate question—why is he so small? In a pose of scientific humility, another member of the hobbit team allowed, "This find shows us how much we still have to learn about human evolution." [3]

Or—unlearn . . .

A GENTLE VOICE

And what about human *nature?* Humankind, opined the learned anthropologist Ashley Montagu, during a 1946 interview with Albert Einstein, was not innately aggressive; "There was no such thing as a drive toward destruction . . . as Freud had postulated. . . . Indeed, human beings had no instincts at all." Though I completely agree with Montagu on this point, Einstein begged to differ, recalling Freud's personal reply to him, to the effect that man is incapable of suppressing his aggressive tendencies; but with this codicil: "In some happy corners of the earth, they say . . . there flourish races whose lives go gently by, unknowing of aggression. . . . This I can hardly credit; I would like further details about these happy folk."

As far as Montagu was concerned, Freud had not done his homework: "The details were available in Freud's day for the Australian aboriginies, the Veddas of Ceylon, the Hopi and Zuni, the Pygmies of the Congo. Many such gentle, unwarlike peoples do exist." [4]

Interesting that Montagu should have cited the Veddas ("a kind and affectionate people," according to the Victorian prehistorian John Lubbock), as well as the pygmies and aborigines, for in each of these places can be found the little people, short of stature: *Homo sapiens pygmaeus;* while in America, the missions called the Hopi "The Little People of Peace." The Pygmaioi of ancient Greece all loved to show kindliness, according to early

mythographers. Ditto in Scotland where the fairies are “The People of Peace,” and in Africa, where the pygmies are known to be a “gentle, peaceful people”—Armand de Quatrefages, in *The Pygmies,* recalls the “gentleness of their voice”; and in southern Africa, where the Bushmen (San) call themselves *zhu twa si,* “the harmless people,” and “speak very softly,” rather like the Scand Ellefolk (four feet tall) whose voices, legendarily, are mellow and gentle.

Colin Turnbull thought the pygmy world was one that is “still kind and good . . . and without evil.” [5]

> God said: I preserved the thin race [*H. pygmaeus*] to be without evil, as the foundation of my light, from whom I could reach forth to the tribes of darkness.
>
> OAHSPE, BOOK OF APH 4:1

The little Menehune of Hawaii had “friendly eyes.” Many of the Filipino Negritos are on the “shy” side. The Semang Negrito of Malaysia is said to be a modest soul: “his gaiety is restrained and muted. . . . The Semang are by no means warlike,” observed Father Paul Schebesta, adding that their “psychological attitude . . . makes them unfit for war. . . . Even during the time of persecution by the Malays, nothing is known of any resistance by the Semang; they protected themselves by flight.” [6]

All the little people were originally nonresistants, which helps to explain the absence of weapons in those Bronze Age burials.

Worldwide folklore gives us tales of diminutive people who merge (euhemistically) into the gentle and fairylike **denizens** of Nature’s hidden niches. The Eskimo describe *silam inua* [*2] (“soul of the universe”) as “a gentle voice, like a woman.” [7] This is quite analogous to the ancestral Sri Vede of India, the mild and merciful little people, “that is, the sacred tribes,” wrote Vernon Wobschall who “were called Sri-vede-iyi, People of the true light; they were womanlike. In other words, the spiritual aspect is feminine, meaning, the Ihins [*2] were a feminine race, receptive to spiritual teachings.” [8] Various languages have the Tahitian **Hina** as First Woman and *all-good* wife of Creator (hina is a variant of ihin).

Known as “the Good People,” Europe’s fairy folk sometimes help householders with their chores, though their own abode is at retired spots,

perceived as “gentle” places, softly haunted. For the Irish, these habitués are called the Sidhe or the Daoine Shi, which (Gaelic) translates as “Men of Peace.” Here in Ireland, the legendary home of the little *grogachs*, Clough-na-murry, is said to be a “gentle place.”

Of the Welsh fairies, it was said that their beauty was equaled only by their courtesy and affability. French *fées,* say the peasantry, were “altogether most kind and obliging.” On the Baltic Isle of Rugen, inhabitants remember the little underground people (the White Dwarfs) as the most delicate and beautiful of all human beings, and of an innocent and gentle disposition.

Across the sea, the Mandan Indians on the Great Plains of North America impressed nineteenth-century travelers as “mild and sweet,” a particularly gracious people, possessed of “moral superiority . . . and a mild expression of countenance not usually seen among Indians . . . They were noted for their virtue.” [9] And when we meet them again we will find their customs and characteristics akin to the little people.

Among the Cherokee, the Nunnehi, the “Little People,” are well remembered. These gentle and minute forest-dwellers, the Cherokee storyteller will recount with muted awe, are “here to teach lessons about living in harmony with nature and with others.” Like the fairy folk of the Irish, “with their immaterial charm,” [10] the Nunnehi happily help out in a jam and take care of corn crops while the farmers sleep. The Nunnehi (and the related Yunwi Tsusdi) inhabited the scenic wilds of the Great Smokey Mountains, time out of mind, long before the arrival of the tall Cherokees. These elflike beings—moon-eyed, with white skins, bearded faces, and blue eyes—were sometimes seen firsthand by the Cherokee, but more often, only their distant drums could be heard. They were “kind to lost ones,” especially to Cherokee children who, at age seven, would stand at the same height as a full-grown Nunnehi or Yunwi.

CONNECT THE DOTS

In 1828, ten years before the infamous Exile of the Eastern Cherokee (the Trail of Tears, a calamity the prescient little people had foretold), Tennessee newspapers began reporting the discovery of remarkable burial grounds in both Sparta and White counties. “Very little people,” according to a later

account in *Harper's Magazine* (July, 1869), "had been deposited in coffins of stone . . . the bones were strong and well set, and the whole frames were well formed." Then, Smith County joined the controversy, with more finds of well-formed skeletons measuring three feet in length.

In light of these unusual burials (found almost two hundred years before the touted "hobbit" of Java), isn't it time for archaeologists and folklorists to get together and connect the dots? For we have every reason to believe it was the remains of the early moundbuilders whom they found in those southern tombs. Yet these diminutive sarcophagi were dismissed out of hand as the graves of "newborn infants" or small children—or even small animals (*American Antiquarian,* 1901)! How about that! A race of small children! Or stone coffins—for animals.

By 1980, though, a controversial Harvard paleontologist named Barry Fell, reconstructing thousands of these Tennessee cranial fragments (acquired from 600 burials), found that the teeth showed "complete development and severe wear," proving the skulls to be from middle-aged adults. Fell, moreover, was able to match these Tennessee skulls with look-alikes in the Philippines—a good hint of *Homo pygmaeus'* once-widespread distribution in the world. Indeed, another writer linked up these Tennessee (plus related Kentucky and Ohio) specimens to similar ones in Malaysia, Fiji, and the Sandwich Islands: their common artifacts "clearly of a Polynesian character. . . . The North Americans, Polynesians, and Malays were formerly the same people, or had one common origin." [11] That common origin, orbiting Polynesia, will be a major thread of this book, as we move toward the rediscovery of Pan—the lost homeland of the little people—in the Pacific.

Nevertheless, writers like Joseph Jones in his 1901 book, *Exploring the Aboriginal Remains in Tennessee,* thought he "thoroughly refuted . . . the pigmy theory." His opinion, however, didn't stop the White, Sparta, and Smith County finds from being joined now by a far vaster "pigmy graveyard" at Hillsboro, Tennessee (Coffee Country). A man had been plowing his field and turned up a small skull and other bones. Further investigation revealed six acres of graveyard, with skeletons either in a sitting or standing position. "The bones show that they were a dwarf tribe . . . about three feet high. It is estimated that there were about 75,000 to 100,000 buried there." [12]

So let's connect the dots: One of the Sparta County skeletons, lying on its

back with hands on chest, had about its neck ninety-four pearl beads. We might suppose he was the spiritual head or priest of these little people; for in aftertime, the Cherokee shaman, *adawehi,* adorned himself with a like pectoral of shining river pearls, [*3] symbolizing the secrets of the stars, the spirit-helpers, and the Immortals (Nunnehi).

Adawehi is an interesting word that denotes not only the shaman himself (Cherokee), but all that is divine, encompassing the invisible world that permeates and empowers the living. The term applies as well to the shaman's familiar spirits who can be invoked for assistance; but all men, animals, plants—all tribes of the living—are infused to some degree with adawehi. The eagle is a great adawehi, and his feathers may only be carried by the most acclaimed medicine men. The Nunnehi people were abundantly adawehi. These little men could assume various shapes at will, or even become invisible.

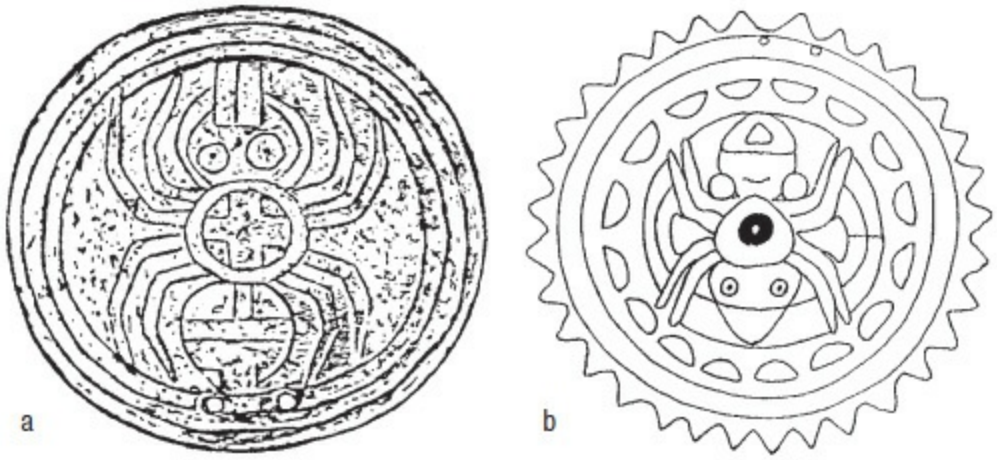


Fig. 1.1. Pectorals. A shell-gorget from Tennessee (a) rather resembles a scarab tablet found in an Egyptian tomb (b). (Also see analogous scarabs from Ohio in fig. 7.9c,).

Fig. 1.2. Part of a gorget, carved in shell, found in an Oklahoma mound. note the dwarfishness of the figure, which evokes “Gnomedale” (valley of the gnomes) mentioned on Oklahoma’s “Heavener Stone.” Why have authors systematically failed to note the short stature of these iconographic figures?

PROPHECIES AND MIRACLES

Were they magical beings? “An ignorant people,” wrote John Lubbock in *Pre-historic Times,* “living by the side of a more civilized race . . . attribute their superiority to magical arts.” Just so, magical Little Men were remembered, as recorded in that famous volume, *Corps of Discovery,* detailing the Jeffersonian expedition to the unknown West. On August 25, 1804, Meriwether Lewis and William Clark happened to camp on a hill near the Teton River (Kansas). The “hill” was actually a mound, man-made. Here, the explorers learned that the Dakota Indians called the place Mountain-of-the-Little-People, or Spirit Mound. The original inhabitants were, according to the elders, People-of-Another-World, so enlightened, so spiritual in nature —not unlike the fairies of European lore.

And so it is, inevitably, to Ireland that we turn for light on the fairies— the wee people. Like their congeners in Cherokee country, the grogachs or brownies (at Ulster, Ballycastle, and Shetland) work diligently helping the farmers in their cornfields. In Northeast Antrim, the supernatural ways of the grogachs are well known; while the Sidhe, the fairylike Tuatha De Danaan,

were renowned for their wizardry and magic; their very name implies “enchanted.” Said to know the secrets of heaven, they could cause storms and cast spells; they are witches’ familiars, tutoring them in all the magical arts. The romance of Lancelot calls all those women fays or fées—who had to do with enchantments and charms, who knew the power and virtue of words, stones, and herbs. Fées can take the shape of bats, moles, and small animals; banshees can foretell disasters and epidemics. The *korrigan,* another type of these phantasmagorical little people, can predict the future, assume any form they please, and move from place to place with the rapidity of thought.

Europe’s dwarfs are also reputed to see into the future and make themselves invisible. The *dvergar* (dwarfs) of the Norse Eddas possessed enviable supernatural knowledge and are frequently associated with luck, craft, and wisdom, rather matching Chinese tales of magical dwarfs.

Fig. 1.3. Depiction of a Germanic dwarf from *Voluspa* by Lorenz Frolich, 1895. The Norse dvergar were of such divine power that even the gods of Aesir must rely on them for their inventory of magical items.

The Swiss dwarf is so endowed (with adawehi), he can divert the course of a devastating landslide. [*4] In both Irish and Swiss traditions, “gifted” dwarfish people dwell in mountain caves or man-made sou-terrains. In Grimm’s, as well as other bodies of folklore, the dwarf has the uncanny power to grant wishes and other aids to help people in distress. Indeed, from Iceland to Italy to India, there are countless stories of their benevolence,

practical wisdom, and otherworldly powers. The Queen of Elfland had “a grip on all the Craft.” The elves of Iceland, it was said, caused equipment to malfunction and workers to be injured when a new construction project in 1962 threatened their habitation; because of all the trouble, Reykjavik learned to route roads *around* hallowed boulders and other spots believed to be inhabited by the elves.

These magical powers are not confined to Europe or America, or even to folklore, for that matter, for very real little people like the Malay Negrito are also “gifted”: they can direct a spear to point to an unknown malefactor, or they can summon the tiger. This is true for the little people of southern Africa as well—a Bushman’s spirit can go out-of-body and talk to the lions in the veld, convincing them to go away and not trouble them; there was “something uncanny” about the Bushman’s symbiotic relationship with the lion. And in the Congo, where cannibalism has been going on in the north Kivu province, pygmies are regarded as subhuman and besides, some say eating their flesh confers magical powers.

> The sacred little people in the wilderness . . . [could] charm even the great serpents and savage lions and tigers, to be their friends and worshipers.
>
> OAHSPE, BOOK OF WARS 21:3

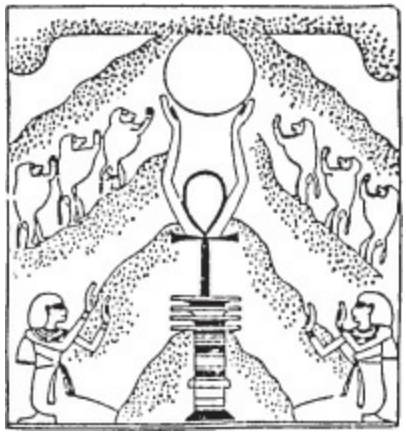


Fig. 1.4. Eighteenth Dynasty Egypt: worshipping baboons of morning. Even the apes were induced to worship the Higher Power.

The little Bushmen are strongly adawehi: without radio communication, they can tell in advance when “bush pilots” would be landing in their territory, and when—at a great distance—an eland has been killed by their hunters, the camp immediately knows of it “by psychic wire.” In camp,

before the hunters return home with their kill, one could hear the sounds of the song that was used to celebrate such occasions.

> The Ihins were capable of prophecies and miracles to such an extent that all other people called them the sacred people.
>
> OAHSPE, BOOK OF DIVINITY 11:13

The “miraculous little people,” the Menehune of Hawaii, are also adawehi: they give magic to the fire-thrower, and have power over the winds. Sometimes the supernal light (adawehi) may be quite literal: In the Mangrove Swamps of Durham, South Africa, some visitors were hiking and came upon a clearing with a natural amphitheater. They saw fire lights all around, and then a small person appeared, just over three feet in height. Presently, more than twenty little people were seen; the hikers described the light and forms as ethereal, far less dense than regular light. “We were shocked and frightened. . . . We turned and ran.” That ethereal light has been seen by others, other times, other places: nineteenth-century fairies encountered in England (three feet high) seemed light and shadowy, “not like solid bodies” (for they are spirits, not mortals, but ex-mortals).

It is something like the *kemoit* (shade of the Negrito dead), which “glows with light, like a firefly.” Too, the Polish little people are called Iskvzycki, meaning “spark,” comparable to the “fairy sparks” of Europe, being the phosphoric shine from decaying trees, but thought to be the light of fairy revels. All these sparks emanate from the adawehi that spiritual beings may possess: angels with the power to shape-shift and take on any form. In October 2003 in Greensburg, Pennsylvania, a woman looked out on her land and saw a little man sitting on the stone wall. “The area looked different somehow . . . shimmery is the first word that comes to mind . . . [the] little elf-looking man [was] peering right at me.” When she startled, “Ooh!” it just disappeared into thin air. [13]

Such are the ways and capacities of discarnate spirits; we do not need to invent “devas” or “elementals,” but only to understand the transformative powers possessed by the spirits of the dead, living on the Other Side. (The Irish call fairy people—the Others.) Among myriad spirits visiting the nineteenth-century ghost house of the Eddy’s in Vermont, it is curious that “young girls with lithe forms, yellow hair, and short stature” [14] would

manifest; the angels of the Ihins (with their yellow hair) indeed act as guardian spirits once they leave the Earth. “The angels of heaven remained with corporeal man, but not in the semblance of mortals, but as spirits; and by virtue of their presence, strove to make man wise and upright . . . being guardian angels over them.” [15]

TRIBES OF LIGHT

My colleague, Vernon Wobschall, has written: “The Ihins of ancient times, with their light and purity, become earth-ized and conceptualized in myth as gnomes, dwarfs, leprechauns, and the like, with earthly desires and common frailties; they retain impressions of their high estate . . . in having magical properties.” These special powers belong more particularly to beings of Light; but even the flesh-man may attain the higher degrees of adawehi. Another friend, author Paul Eno, had a chance encounter in Australia with a little man. Paul was waiting for his ride out of a rural area near Melbourne when he got talking with a little guy (four feet high) called Mindiluwi. This wrinkled and cheerful aborigine, thought Paul by the time their conversation ended, “was a giant.” Mindiluwi talked about *guruwari*, the seeds of life planted in the Dream Time by their ancestors. One must realize that guruwari (rather like adawehi) is a mustard seed within each and every self. Paul discussed his own “paranormal” theories with Mindiluwi, who not only understood it all, but also “shed much light on it. I think I learned more in my few hours of talk with him than I did in years of reading books.” [16]

Following that invisible Light, that life force, that guruwari, and moving north of the Australian landmass into the Malay Peninsula, we come upon a great number of Negrito tribes. Little People. Despite the Malaysian’s ingrained prejudice against Negritos, they do retain “a certain amount of superstitious respect” for them, believing these little men and women to be “in league not only with the wild beast, but with all the supernatural and inhuman powers of the forest.” [17]

Now if the reader will indulge me in a brief linguistic foray, we might detect a trace of the earliest tribes of light among these wee folk relict though they be: Negritos, no doubt, are some of the most primitive people in the world today. Some Aetas eat ants, some Negritos, like the Andamanese,

know not how to make fire; many go naked and unclothed, like their part-ancestor, the *druk* who did not hide his nakedness. Thus is Negrito heritage a perfect mixture of the dark and light, as language now reveals: The Onge people of the Andamans have an intriguing name. Onge is a very, very early form (Panic), which—like guruwari and adawehi—signifies "spiritual light" both in Algonquin and in Hebrew (frequently the "o" sound gives way to "a"). Here we list a few words incorporating this ancient root, all based on the concept of Receptacle of Light:

Fig. 1.5. Onge Andamanese women

onge	men, people, Little andaman
ang	mankind, algonquin [18]
ongwe	person, Mohawk [*5]
ongji	window, algonquin
ang'hoi	medicine man, algonquin
angakoq	eskimo shaman
anguta	**supreme being** of the western eskimo
s'angutu	priestly chamberlains, chaldean
s'angoma	Zulu medicine man or woman
ganga	priest, Mongo tribe, congo
m'angku	Bali high priest, shaman
pawang	priest, sakai
poyang	shaman, Malay Binouas
kaang	heavenly chief, Bushman
mong	chief, foremost/Hopi
Korong	man possessed by a god/Pelew Islands
bonga	nature spirit, Santal, northeast India
Bong	"Light Girl," Japanese myth
Morongo	Evening star, Rhodesia
bong	night, Malekula
Qong	night, Banks' Island

sa’ang	star, Panic
Koong	the moon, Haida
ang’ji, yang	Light, China
ang’ni	light, Vedic
angal	“The Great Above,” Sumerian
dang	infinite and formless, Tibetan
Kongoro	spirit of dawn-light, Andamanese
yong	daylight, Hebrew
Rangi	space; Sky Father/Maori
rangi	sky, Polynesian
rangit	sky, Zambal
Rongo	and Tangaroa Gods of Polynesia
Tonga	divinity, Pacific Islands
Shango	Sun god, Yoruba
Tanga-tanga	a South American principal deity
Xaratanga	moon goddess, Tarascan
benang	gift of spirits, [19] Panic

In North America, Onga or Ho’anga was he who stood as leader of the mysteries, under the Brotherhood of Prophets (see fig. 7.16, p. 243). “And Gitchee raised up Honga . . . And Honga went into the mountains of Ghiee (Rocky Mountains) . . . and the Voice of the Great Spirit remained with the tribes of Honga, and it came to pass that he who heard the Voice, who was always the chief high prophet for the tribe, was called Hoanga.” [*6] (Pronounced almost the same as Hoanga, *Wanga*, in the folk religion of the African Igbo and Fon, as well as their West Indies offshoots, is a magical charm, the words proper to magic.) Is it not curious that among the first inhabitants of Malaysia (the “merry and cheerful little people” [21]), their ancestress is called T’angoi, while *anghoi*, hardly different, is the Algonquin medicine man? T’angoi it was who taught these Negrito women magical engravings (on combs), and who built the first *pano*, the “séance hut.” These little people call themselves Or’ang asli—meaning “original people”—the name Or’ang (“people” [†1]) taken also by related groups, such as the Orang Selitar, Orang Darat, Orang Laut, Orang Bukit, Orang Kuba, Orang Rimba, and Orang Sabun.

Fig. 1.6. “Sang or Sa’ang (Panic), stars. The small shining that sendeth forth the twinkle. Anga (Algonquin), the far-off worlds.” [20] The Sumerian ideogram for “deity” was a star; bint-ang = star/Malay; hy’ang = stars/Vedic, india; orang = light/Fonece (forerunner of phoenician, see Language Tree fig. 4.1,); jong = pole star/Batek; yope’ang = sacred star/Algonquin.

The earliest meaning of *ong* and *ang* is, simply, “light from above,” and by extension, it came to represent Intelligence or People of Light, in touch with angelic beings, their ancestors, their teachers—who are called Orang Hidap, “the Immortals.” Malaysia is chock full of Ang/ Ong-named places and tribes. [‡1] So much that contains guruwari (the seed of life) is found in ang words in Malaysian languages:[§1] Ang-lah, a thunder god; Klang, hawk god; *angin*, wind, life-soul; *wong*, child; *tukang*, craftsman; *tangkel*, talisman; *menang*, lightning; *moyang*, a smith or ancestor (who was a smith).

Now here’s the crux of it: Orang asli gives us a linguistic clue to Negrito origins—“people of mixed light.” The combination of or’ang, “human beings with spiritual light,” plus *asli* (var. *asuri* var. *asu*), “original,” i.e., aborigine; of the Earth only, *without* the light of heaven—asu man.

ASU MAN

In India, the Veddic word *asu* (later changed to “Adam” in Persian) meant “without spirit” or “earth-born” (aboriginal). This is seen also in Hebrew, where *adam* means “red earth,” and in *meshe’adam*, the Azerbaijani Yeti or Bigfoot, the most animal-like version of man. In Akkadian, *adami* meant “red clay,” the material from which the first man was legendarily fashioned. This first man (Tiki), agreed the Maori, was made of red clay. He was earth-made. Tahitians also say that humankind was created out of red earth, *araea*—as do the Siberians and the Kenta Negritos, the latter relating that Creator drew the first ancestors from the Earth. In the Batek version, the soil was molded into manikins (“little men”) by Allah and Ta’allah; hence the red-brown color of Batek skin.

This “earth man” (asu) also seems to be embedded in the old Egyptian term for the dark (earth-toned) races: N-ahsu, related perhaps to Apsu, **the first Egyptian divinity,** unfruitful and inert, devoid of personality (read: before the spirit part was added). Even Egypt’s Aswan (after which the Dam was named), is otherwise spelled Assuan, probably after that primordial person or

divinity: the first man on Earth. *Su* by itself means spirit or spiritual, appearing in Latin as *sui* (“self ”); thus *suta* means “people” (Nabaloi/Philippines). Sukkal, in Sumerian texts, meant angel-like beings; other variants of “su” appear in a great variety of languages.

The Senoi Negritos actually have a deity named Asu, represented as a bird, while in the Nabaloi dialect of the Philippines, *asu* means “dog.” Asua is also the name of a pygmy tribe in the Congo, and some Amazonian groups remember U-assu in their myths. †2

Fig. 1.7. Left: The icon of *su*: The spirit part; the interior bright, spark of spirit, the immortal self, an enlightened man with the gift of prophecy *7; spiritman: su-gan. Right: The icon of su’is: a seer, one who sees the Unseen. 22

Long, long ago, Asia (called *Assuwa*), was covered with the “original people,” the aborigines of Earth, the autochthonous race. “In all parts of the earth there lived ground people.” 23

Fig. 1.8. A stylized depiction of asu man, similar to archaeology's *Australopithecus* and *Ardipithecus,* who lived a partly arboreal existence. in Polynesian myth, this first man is widely associated with tree tops. The early hominids had long brachiating arms and powerful grasping hands, ideal for climbing trees. The Nittevo of Ceylon, with more asu genes than most of us, were Asia's most spectacular tree-climbers.

When man first became widely diffused, he was not a speaking animal.

C HARLES D ARWIN, *THE DESCENT OF MAN*

To the Veddas of India, asu meant "he who lives and moves in the great phenomena of nature." On a par with this creature is the "Early Atlantean" as envisioned by Max Heindel: [24] the classic feral man, possessed of long arms and small blinking eyes. Of course, the asuans of old were long armed, like our ancestors (*Australopithecus afarensis, Homo habilis,* the druks and Neanderthals, "hobbits," and Teutonic dwarfs), a trait retained by some of today's little people: Andamanese, Malaysian Negritos, Aeta, and Veddas. Sasquatch has arms reaching almost to the knees. Being only partly bipedal, long arms helped early man knuckle-walk, like some of the great apes. This creature of the Atlantean Age had scarcely any forehead (no frontal development of brain), just a slope from eyes to pate. And he was without light (ong).

THE GROUND PEOPLE

Though asu man is long extinct, his genes live on in all of us, but especially in the barbarian druks (their mixed descendants, a.k.a. *Homo erectus*) and in atavistic groups who, not intermarrying, kept recycling some of this ancestor's ancient genes. "The second race was the druks, incapable of inspiration, save for their stomach's sake." [25] Remnants of hairy, brutal, and cannibalistic people still exist in remote parts of the interior of South America, and they are greatly dreaded. They are known to the Spanish as Cabelludos ("Hairy People"), and to the Portuguese as Morcegos ("Bats"), from their custom of hiding during the day and hunting by night. The Indians call them Tatus, or "Armadillos," from their way of burrowing in the ground, in holes about twelve feet in diameter, roofed over with branches. [*8] "The ground people had long arms and were naked and not ashamed, for which reason they were called druks . . . [and there are] sufficient tribes unto this

day who dwell in darkness, even cannibals . . . possess[ing] no desire for evolution.”[26] Indeed, relict creatures answering this description are found on almost every continent. Some Negritos in Malaysia tell of a group called “Batak,” said to live around the headwaters of the Plus, who are cannibals, and dwell in “burrows in the ground.”

The ground people of South America were visited in the 1920s, when Colonel Percy H. Fawcett, the “Brazilian Livingstone,” boldly explored the wilds of Matto Grosso, looking for lost cities but unexpectedly encountering the Bats: [27] These large hairy men with exceptionally long arms whom Fawcett found north of Maxibus, lived on a diet of four-inch peanuts. He found other tribes, great apelike brutes that “looked as if they had scarcely evolved beyond the level of beasts, hairy, emitting grunts as if human speech was beyond their powers.”

When Fawcett’s party suddenly came upon a village of the Bats, two hundred of them were sleeping in their holes. [28] Fawcett was struck with fear, but also with an inspired ploy to dance with a lighted torch, shouting at the top of his voice a chorus from a famous music-hall song of the late 1890s: *Ta-ra-ra-boom-de-ay!* The effect was magical. The creatures came out of their holes in the ground, regarding him as some strange white god, and bowed low to the ground.

Fig. 1.9. Bats and explorers, drawn by Brian Fawcett, Percy’s son, in 1925.

Such relict groups are no doubt the mixed descendants of asu man and his ground-burrowing offshoot—the druks (*Homo erectus*). When asu was vaguely remembered in the Old Testament, the term *asui* was employed, meaning “animalistic.” So it was that Jacob’s brutish twin was named Esau [*9] —“And the *first* [emphasis added] came out red, all over like a hairy garment; and they called his name Esau” (see Gen. 25:30–1, 14:5, 16:25, 35:31). Esau “the barbarian” even tried to slay his twin Jacob while still in the womb; later, his sons were notorious for bestiality and incest. These old legends portray the asu race as the first on Earth, followed by Ihin (Abel), just as Esau was the first twin born of Isaac. Esau spent his time hunting, while Jacob, refined and thoughtful, spent his time learning the ways of the Lord. The Sumerian Asag may also be cognate of Asu and Esau: he was a demon, cursed in a manner not unlike Jacob’s son Esau.

Fig. 1.10. European conception of wild man: note his short stature and coat of hair.

SHAGGY MAN

In Africa, Livingstone's Stanley met pygmies with "fell" over their body, almost feathery; just as the first white men to meet the Twa in the nineteenth century said their whole body was covered by thick, stiff hair, almost like felt. To this day there are pygmy tribes among whom infants are born with a reddish lanugo. Were they akin to the hairy black dwarves (farfadets) featured in the folklore of France and the British Isles? In Mesoamerican, Hindu, and biblical reckoning, these hairy ones were of malignant character. The Nittevo pygmies who once inhabited the high mountains of southeastern Ceylon were a fierce people, between three and four feet high, with very hairy legs; indeed a reddish "fur" over most of their bodies. There are rumors of "hairy pygmies" in other parts of Southeast Asia and Sundaland such as Laos and Burma—very small wild-men with reddish body hair.

We are aware of some strange creatures of this type quite a bit closer to home: Jacko, for example, seen by a huntsman in British Columbia, was a four-feet-seven-inch fellow who "resembled a human being" but was covered with reddish-brown glossy hair and had unusually long arms. [29] Bernard Heuvelmans (Mr. Cryptozoology) reported on a wild type known as *didi* in Venezuela and British Guiana, who, asu-like, answers to the description of Jacko: short, with human features and reddish brown fur. Didi resembles, in turn, the Sisemites of Central America who are covered in black hair that grows almost to the ground. These creatures must somehow be cousin to the Irish grogach, hairy and naked (unlike the clothed and civilized leprechauns).

These "LHMs" (little hairy men), hirsute, swift, and strong, are in fact known everywhere from southeast Asia to the Pacific, and Africa to the Americas. A kind of "Little Foot," his names are various: *sedapa, shiru, sehite, agogwe, ikal, the-lma*. Slender with thick fur, often red, these are the true wild men of the world, carryovers or throwbacks from the days of the druk. That some of them have survived to this day in isolated pockets should not come as too great a surprise or scientific bombshell. For there is often a viable continuum from folktale to fact, the strong little man of Gaelic lore, Lapanach (thick-set, like the Scots highland dwarfs, muscular and of immense strength) clearly resembling First Man of the Chukchee, with his powerful arms (a Neanderthal type), as well as the Nisqualli dwarf, the Crow little people, and the Menehune. Finally, this archaic type manifests in specimens such as Sumatra's very real Orang Pendek with huge chest,

powerful arms, and enough sheer physical power to uproot small trees.

FAIRIES OR FALLEN ANGELS?

Orang Asli (lit. “man-original”) is the proper name for the Negritos of Malaysia, who do not care for the name Semang. It is a pejorative term used by the Malays, meaning a species of long-armed tree monkey (var. *siamang*). Despite the insulting tone of it, Semang remains the accepted name for most of Malaysia’s “pygmies.” Yet, if mankind did indeed develop out of monkeys or apes, as evolution holds, shouldn’t our pongid ancestors be held in great esteem?

But mankind did *not* issue from the pongids—although earliest man (asu) was *like* a beast—long-armed, slope-headed, splay-footed, inarticulate. “And man [asu] was dumb, like other animals; without speech and without understanding, even less than any other creature.” [30] Yet he was a man—but in his lowest form, not *quite* a human being, not a sapient being. As the oldest traditions hold, it was for this very reason that the gods set about raising up that rude creature to the light. Thus do the Sumerian tablets attribute the creation of true humanity to God Ea, who engineered a hybrid race by combining savage earth-man with the seed of the gods. Indeed, this idea of humanity as child of the stars is one of the most persistent legends among the tribes of man. And there is truth in it. Variations on the theme of this extraordinary amalgam, this hybrid of heaven and Earth, are found in every form: God Mars fathered the man Romulus by mating with a vestal virgin; the mortal kings of India were procreated by gods and goddesses (the woman Kunti, for example, was impregnated by the Sun God); Marduk of Babylonia fertilized a mortal maiden, [31] and so on.

Too, there are the Han-Dropa pygmies of Tibet in the BayanKara-Ula mountains whose hieroglyphics read: “The Dropa came down out of the skies”; or as the Chinese told it—“from the clouds,” echoing, in turn, the legend of the Tuatha De Danaan who arrived in Ireland on May first [*10] “on dark clouds”; just as the Kickapoo culture hero Wisaka “fell from the sky.” As we go on, we will find that these myths somehow resemble the legend of the Fallen Angels, also with its hidden kernel of truth. For there is no shortage of this universal tale of a Divine Person lending his seed for the

creation of the human race. Ranginui, Sky Father of the Maori, mates with Earth Mother (Papatuanuku) and has “divine children” (the holy Ihins). Myths of much the same character fill the cosmogonies of Native American tribes. In ancient Greece, Heaven and Earth were the parents of a great brood of mortal children, randy Sky Father Zeus having impregnated the maiden Danae with a “shower of gold,” their most celebrated offspring—the hero Perseus. Even the Christian Virgin’s “immaculate conception” repeats the old idea of the divine impregnation of an Earth woman.

It was the same in the apocryphal legend of Enoch: When Noah, hair white as snow, was born, the village people whispered about the mysterious origin of this strange baby—was it from the holy beings, the Watchers? Distraught, his father Lamech went to *his* father Methuselah and pleaded for an answer. Methuselah, in turn, went to *his* father Enoch, who told him: “To be sure, in the days of my father Jared, heavenly beings did indeed come down to earth and seduce mortal women” [32] (timeframe—wrong, concept—right). Another Hebrew legend has it that two hundred angels descended to the summit of Mount Hermon, defiling themselves with the daughters of men.

Although the divine parent myth has a germ of truth, in the marvelous confusion of time, tongues and tradition, these children of the stars came to be cast in the *fairy kingdom*. But who, really, are the fairies? Linguistically, the word “fairy” translates as *hada* in Spanish (*fadas* in Portugal and *fadhas* in Switzerland). There are interesting cognates here: “hada” is the Panic word for the intermediate world, later giving way to English “Hades.” *Haden* in Chinese means “sky, heaven,” just as “sky” in Phoenician is *aden*. Some believe the word “heaven” itself comes from this Phoenician root: “Eden, Aden, Haden, Jeden are of the same meaning in the Vedic, Phoenician, and Chinese languages.” [33]

Now Hades is the abode just beyond our plane of matter, which some might call the astral plane. The reason mythology placed fairyland in this intermediate zone is because the fairies (at least according to medieval notions) are the fallen angels: too good for hell, but too mischievous and vain for heaven. They fell to Earth and dwelt there for a season, the “first gods of earth.” The story, moreover, avers that they were cast out of heaven along with Lucifer, and condemned by God to remain in the elements of the Earth. But this is myth . . . no, it is dogma, created, as we will see, to strike a blow at

the “heathen.”

SPIRITS OF THE DEAD

Supposedly part of Lucifer’s apostasy, the Irish fairies are clearly pre-Christian and un-Christian, hence with no hope of salvation—the Bible and other holy objects are often used as a charm against their influence. Turning them into an object lesson for lapsed Christians, doctrine held fairies as the souls of the pagan dead, caught betwixt heaven and Earth because they were not baptized.

Iberian and Russian traditions hold that the fairies are spirits of the dead, or more to the point, of the *premature* dead—for it is said that *nixes* are girls who committed suicide because of a broken heart. Alternatively, fairies are the ghosts of venerated ancestors: their magical powers, their “shimmering,” and other supernatural aspects certainly align them with well-known ghostly prodigies coming from the discarnate world of spirits. They are none other than revenants of the dead, known to revisit their earthside haunts. Many of “these fairies,” owned author Katharine Briggs, “were indubitably the dead. . . . It is a common thing for underground fairies to live under human dwellings. It may be that they were the spirits of former inhabitants.” [34]

And one more thing: like ghosts of the departed, the fairies can make themselves visible to humans if they so desire—but usually only to those with clairvoyant sight, the Seeing. The little people, in an American example, are never actually seen by the common Choctaw; only their prophets and herb doctors claim the power of seeing them and communicating with them. In the same vein, in northern Europe “it is not everyone that can see the Elves” [35]—usually only Sunday Children can do so. [*11]

So, again, who are the fairies? In a word, they are, often enough, simply spirit people. The fairy, to my thinking, is neither a fallen angel, nor “elemental,” nor “deva,” nor any other kind of psychic fauna from some unknown parallel world. Considering recurrent butterfly myths, we find the fairy unmasked—as the human soul! Some tribes believe the soul can leave the body in the form of a butterfly. As the Solomon Islanders say, when a person dies, his soul flies to heaven in the form of a butterfly; the liberated soul in Burma, too, appears as a butterfly. And if the Negritos believe that

winged butterflies are the souls of non-Negritos (and that souls of the dead are *small*), the Irish also believe in fairies as the souls of the Wee People: the spirits of a race of tiny beings who inhabited Celtic lands long ago—that is, the ancestors. Thus were Italian sprites (*folleti*) "little butterflies," about the size of small children with many magical powers. And on the Isle of Rugen, it was thought that the white dwarfs frequently fly about "in the shape of butterflies, showing kindness and benevolence to the good who merit their favor." [37] Too, most of Mexico's ancient people used the butterfly as symbol[*12] of the dance of death;[38] elsewhere, mummies were decorated with butterflies as a symbol of the departed. From all this, then, we can surmise that the winged wraith, especially the fairy, is a conceit, a metaphor, invented by fertile imagination to portray the very *real* powers of the invisible domain above, of the Immortals who we shall all become, after this earthly sojourn is done.

The fairies are sprung from the feared and venerated dead.

L EWIS S PENCE, QUOTED IN B RIGGS, T HE V ANISHING P EOPLE

Fairies are, in reality, nothing more than one type of earthbound entity (EB). One must appreciate the skills that spirits may attain, assuming any name or form; celestial beings known to the Malay Batek, as an example, can assume any embodiment they wish—a person, a snake, a rhinoceros, a tiger, or any flying (winged) creature. But both Kirk Endicott and Father Schebesta (their ethnographers) think these beings are simply the ghosts of dead shamans. And I agree. The Malaysian Hantu (which instantly reminds us of "haunt") are spirits that can take the form of animals, as is also the case in certain parts of Brittany, where villagers are afraid of evil (human) spirits, called *teurst,* which appear in the likeness of domestic animals. Similarly, in Yorkshire, the *barguest,* barn spirit, is a type of "fairy" who was known to appear in animal form. God-animals, wise animals, talking animals, jaguar/feline cults have all come about as the result of EBs entering the bodies of animals, as a place to "stay" on Earth. Thousands of years ago the world was so overrun with these unprogressed earthbound (EB) spirits (like tuerst and baguest), that the kings issued edicts prohibiting familiar spirits and forbidding workers of magic: "And these spirits continued to dwell with man on the earth. So that in the course of time the world was overrun by

spirits of darkness. . . . [Thus did] mortal kings issue edicts against magicians and prophets . . . and the consultation of spirits." [39]

Biblical injunctions followed suit: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. . . . And the soul that turneth after such . . . I will even set my face against that soul, and will cut him off from among his people" (Leviticus 19:31, 20:6).

And now there was no place left for familiar spirits to obsess mortals. In desperation, then, these disembodied souls distributed themselves—some going into swine, and living with them; others dwelling in fisheries and slaughterhouses; and still others, in kennels, with dogs and cats. [40] Yet others hugged the Earth in among her gardens and flora, pretending to be elementals or members of the (nonexistent) deva kingdom.

One man who wandered into the fairy hills in the British Isles says he saw there three people he knew who had died. Can spirits of the dead impersonate fairies? Yes, I think so. When obsessing spirits overran Egypt (in the time of Osire), Osire decreed to his Lords: "Ye shall not permit spirits to inhabit deserted houses; nor permit them to form habitations on the graveyards, on the earth. Ye shall not permit spirits to inhabit caves nor *waterfalls* [emphasis added] on the earth." [41]

Indeed, fairies are commonly associated with waterfalls, streams, and mists, like the leprechauns or the *Geow-lud-mo-sis-eg,* often seen near water places, or Mexico's *chaneques*, legendary dwarfs, who live in waterfalls. Those beings who live under waterfalls, say the Cherokee, are always plotting mischief (they are our troublesome EBs, ghosts, really). One of the three tribes of little people known to the Seneca lives "under the falls" of the Genesee River, and are called Stone Throwers. [42] (And isn't paranormal stone-throwing one of the oldest tricks of the EBs, the disgruntled discarnates?) Europe calls them wraiths or elementals—those nymphs and misty spirits usually found in forest pools and waterfalls. Oh, how the pitiful earthbound have been romanticized!

> I listened to the voice of spirits, the [lowest order of] angels travelling with the earth . . . the fairies, the butterfly angels, the triflers, that forever look in crystal waters to behold their own forms . . . the rollicking, deceiving angels . . . the vampire angels, that nestle in the atmosphere of mortals, largely living on their substance.
>
> OAHSPE, BOOK OF CPENTA-ARMIJ 2:3

Even a thousand years before Osire's decree against these infesting spirits, a great clean-sweep had been ordered by the gods to efface the Earth of all such deceiving EBs, whether dressed up as fairies or speaking through animals.

> God sent pruners around about the lower heaven of the earth [hada] . . . saying to them: "Find all the evil spirits dwelling with mortals . . . and gather them into one place. Then find the spirits and fairies who have taken up caves and waterfalls [emphasis added] . . . as their abode, and bring them to the same place . . .Then find the lusters, who dwell in old castles [*13] and ruined cities . . . When they are going out for raids on mortals, seize them and bring them to the same place [to rehabilitate them].
>
> OAHSPE, BOOK OF AH'SHONG, CHAPTER 7

Nevertheless, many did escape the dragnet: one old man averred he often saw fairies at waterfalls, especially at the Vale of Neath, enjoying the music of their harps. France also has its Fee du Grand Cascade (waterfall), while Andvari, the Germanic dwarf, still hides under the waterfall. "Some of the dispossessed went into the forests to dwell and some to the fountains and mists in waterfalls." [43]

This we know: there is the world of the living, and there is the world of the departed. Both are real. But sorting one from the other, in search of the little people, is a devil of a job. Absorbed by and into fairy lore, as well as into doctrine (fallen angels) and ancestor cults, the original little people, now extinct, faded away—but not entirely. Join me now, chapter 2, in our world tour of the *real* living little people.

CHAPTER 2

Where Are the Little People?

BETWEEN GODS AND MORTALS

A golden race of humans, according to Hesiod, was created in the time of Kronos' reign, but later hidden away in the Earth to become beneficent spirits. And, often enough, this is how the little people are remembered: their works conceived as the "creative" output of the *gods*—or at best, the invisible beings. Without the Sumerian "god" Enlil, for example, "no cities would be built, no settlements founded, no stalls would be built." [1]

This is euhemerism: the deification of man. For these cities and settlements, canals and roads, tunnels and earthworks were built by men—not gods.

Yet this apotheosized ancestor is nearly universal. Archaeological work in Mexico indicates that their **sculpted gods** "indeed depict humans and not deities." [2] In South America, the Tupis of Brazil were named after their first ancestor "who is now their highest divinity, maker of all things." [3]

No wonder the little people have been lost and forgotten!

Too often, a gray area clouds the difference between "god and heroes," between real humans and true celestial beings, between fairies and mortals.

In Europe and Egypt also, the dwarf people got mixed up with **spirits and gods**; Egypt's dwarf gods include Bes and Ptah, the latter being the creator deity who made the world with his heart and tongue, chief god of the capital, Memphis (First Egyptian Dynasty), and father (*ptah* var. *piter* var. *pater* means "father") of pharaoh Rameses II; the high priesthood of Egypt was reserved for the Memphite temple of Ptah. Egypt's other dwarf god, Bes (like the Italian dwarf Lars), is a *protective* deity. Yet the translation of Bes, "initiated," tells us this was a man, not a god. Other dwarf celestials of Egypt include Anhuri, Aha, and Hity (var. Haty) who overcome the forces of evil.

As we learn more of the little people, the Good People, we will come to understand why they are remembered as protectors, a force of righteousness

and justice. God *like* they were, but myth took over and turned them into divinities. There is one other reason the sacred little people got mixed up with the celestial realm: they were intermediaries, as it were, in constant communication with the spirit world!

Fig. 2.1. Left: The Egyptian god Bes, squat and bearded, worshipped as a protector and defender of all that is good. Drawing by Jose Bouvier. Right: Bronze Anhuri, an Egyptian sky-god, Saite period, a deification, it seems, of the Good Little People.

There is a class of Breton fairies, though, who are not like ephemeral sprites but live a life rather like mortals. Indeed, Great Britain's "elf-arrows" were artifacts of the *aborigines*. Plentiful in Scotland, where they were manufactured by the fairy people, these flint points came to be called "arrow of the Gods," though originally simply known as "arrow of the Elves." See how easily the two realms have been confounded?

> *In the good day, the Little People [were] most impudently called fairies when they were more frequently seen than they are in this unbelieving time.*
>
> "T HE L EGEND OF B OTTLE H ILL" [4]

One occupational hazard of the antiquarian is the great muddle made when history and dogma intertwine. There is no better example of this than the fairy tales of Ireland. Thus does Ireland give us the fairy kingdom as an Otherworld of little people living “behind the world of men”—like divinities of Earth, some accounts giving the “Others,” the “wee bodies,” a phantasmagorical height of two inches!

That said, we perceive through the blur a historical race of small men. The leprechauns of Ulster, say locals, were indeed the Gentry who built the (sidhe) mounds and circles of stones, which abound. In many places have the little people left tangible signs of their presence, most notably the sidhes, built by and for a race of small-bodied people, identifiable as the Picts, a pre-Celtic and matrilineal “dwarf race,” who early seized on the Scottish Lowlands, such as the Cruithin of Scotland, corresponding also to the “dwarfs” who inhabited the Orkneys until the ninth century. Whether Pecht, Pict, Pixie, or Pisgy, these now-extinct little people are also part of Ulster, Devonshire, and Cornwall history.

EGYPTIAN BRITS

“The Sidhe,” commented Robert Graves, “are now popularly regarded as fairies; but in early Irish poetry they appear as a real people—a highly cultured and dwindling nation . . . living in the raths . . . They were, in fact, Picts.” [5] In both Scotland and Ireland, tradition has the Picts migrating to the British Isles from—Egypt! This is the reason blue Egyptian beads are found in Salisbury Plain burials. Indeed, the great prehistorian V. Gordon Childe saw “striking parallels” in the pottery of Egypt, the Iberian Peninsula, and the British Isles. In addition, Egyptian-style mummification is found in the British Isles.

Iberia was the link, the midpoint. Observing the same link, Laurens van der Post likened the small Paleolithic hunters of Iberia to the ancient Egyptian and Libyan little people who, in his view, “formed the prototype of the little man in European folklore.” [6] “They sailed west from there [Egypt] . . . to Ireland, out of Spain.—[*14] Everyone knows it here in Scotland.”—[7] The Irish hero Tuan MacCairill, for one, was a royal immigrant from Spain, just as the oldest British “barrows” (mounds) were inhabited by a Neolithic race of

Iberians, so small in stature that a man five and a half feet in height was a giant among them (these ancient Iberians standing only about four feet ten inches high). These colonizers from Spain (and some from Greece) became the Fir Bolgs of Ireland: a race of little people.

From North Africa to Iberia to the British Isles: Some say these race founders started out from the Gulf of Sirte in Libya. [†3] Indeed, the North African (Aurignacian) tool kit is found at several sites in southern Spain. Europe's adventurous Count de Prorok, who knew both cultures, detected a great similarity between the Basque and (North African) Berbers. Rows of menhirs appear at both Carnac in Brittany and Karnac in Egypt, reminding us of similar standing stones in Cornwall and Iberia (Pyrenees). In fact, Brittany's little *korreds* (who are, in some traditions, considered the builders) are still occasionally seen in the Basque Pyrenees.

Not only are Basque sun temples found in England, [‡2] but the technique and shaping of Stonehenge's sarcens are identical to Egyptian obelisks. The use of inches in the "year-circle," according to writer Tom Valentine, "was utilized by both the builders of the Great Pyramid and the builders of the monument at Stonehenge, England." [9] Some have argued that Stonehenge was actually built by Egyptians or people from Crete. Too, Malta's standing stones (trilithons) are of the same stamp as Stonehenge's—all of which dovetails with Joseph Campbell's observation of "diffusion of the megalithic mound [culture] . . . through Gibraltar to Ireland." [10] Carleton Coon, of anthropological fame, points out the presence in Spain of a North African tool industry, "by way of Gibraltar," accounting in the same breath for Europe's "curly hair, freckling, blood type B, and the so-called African Rh blood type . . . [all of which suggest] very ancient contacts across the Strait of Gibraltar." The measurements of North African Riffians, he found, put them close to the British type. [11]

Fig. 2.2. Map and arrows showing the path from Egypt and North Africa to Malta and Gibraltar to the Pyrenees and finally to the British Isles.

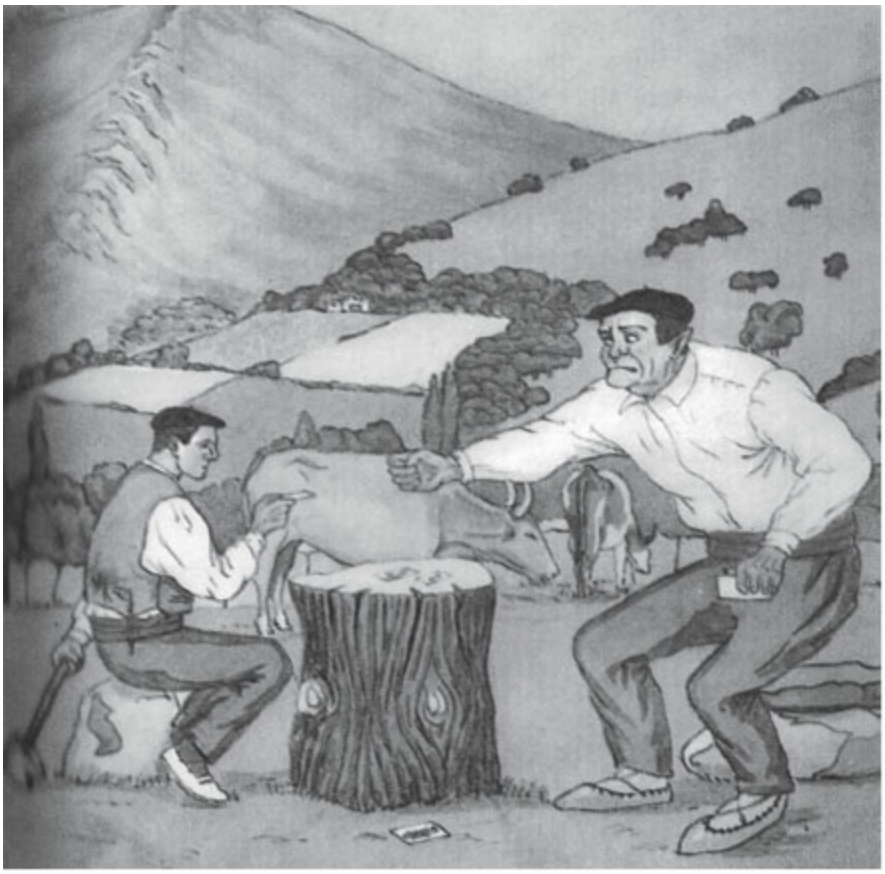


Fig. 2.3. Illustration from a Basque folktale. The ancestors of the Basque people of the French and Spanish Pyrenees were great builders and engineers in antiquity, as well as cave artists. Today they retain some of the shortness of their forebears. in Basque folklore, it is the “fairy

Laminaks" who built bridges for them "in a single night." "Long, long ago, one was apt to meet a good fairy at any turn in the highway," says one Basque tale. [8]

Scottish chronicles trace their own "Scota, the daughter of Pharaoh" through the Milesians, a people who came to their land via Spain. An old Irish manuscript traces the "wee-bodies" to the race of Ham (Kham or Khem), after which Khemet (Egypt) itself was named: "they fared from Africa." Following these links, Sir John Morris-Jones discovered remarkable ties between the Welsh tongue and Hamitic languages of Egypt, publishing a list of no less than 3,000 cognates. Strengthening this connection, one Col. MacPherson uncovered a strong resemblance between the North African Berber language and Gaelic. Yet another line of research uncovered the migration of hundreds of thousands of Egyptians after the fall of that great empire, settling in western Europe where they intermarried with the aborigines—and "their offspring were called Druids, Picts, Gaelics, Welsh, Galls. . . . These are all Egyptian names, preserved to this day." [12]

THE HOUSE OF DAN

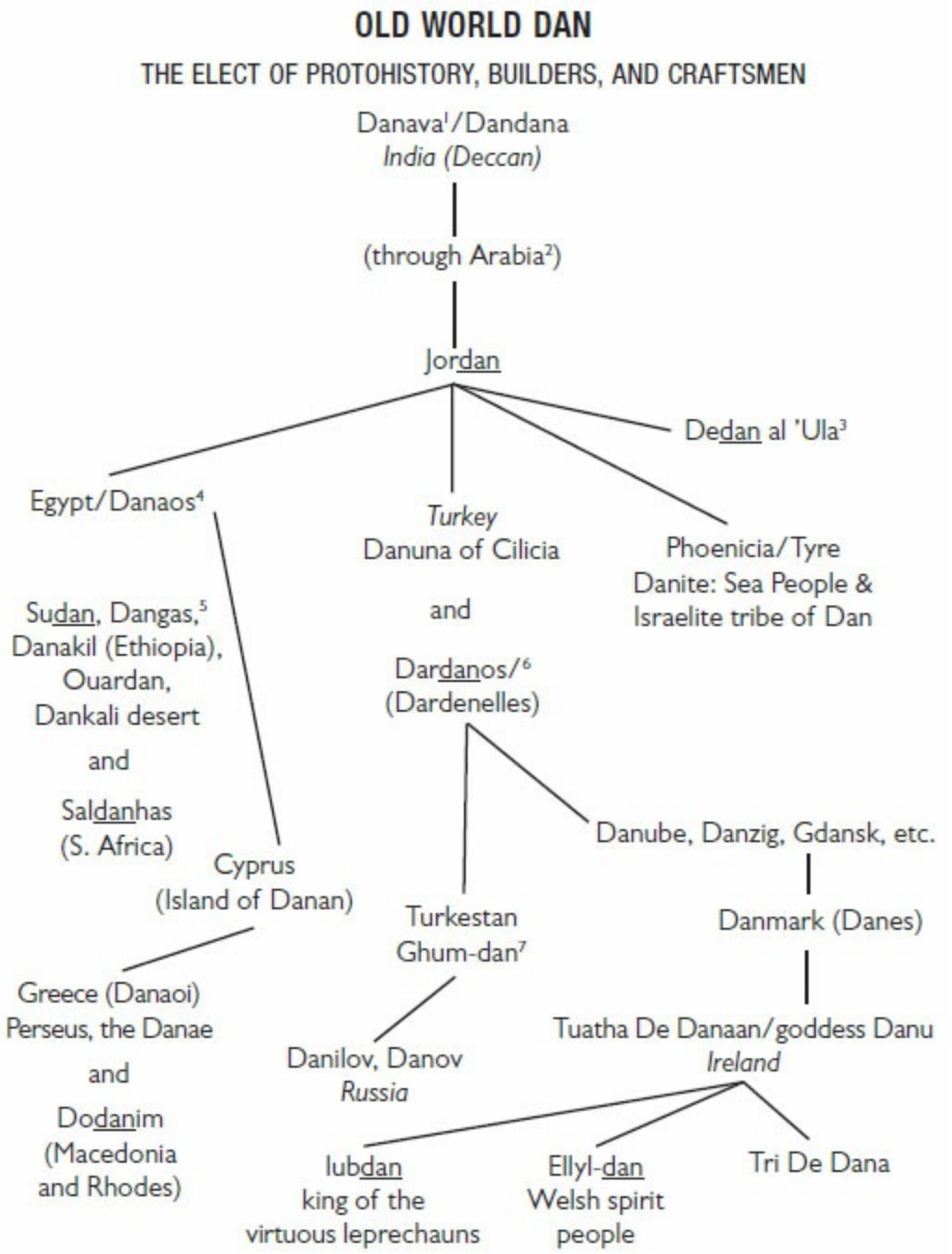
The "mythological tribes" arriving after the Deluge, according to the Irish *Book of Invasions*, include: the Nemedians (var. Neimhead, indicating a "noble, sacrosanct, worthy" people—the king's poets); the Fir Bolg (those little Iberians); and the great Tuatha De *Dan*aan (*De* meaning "god"), being the People of Light, children of the goddess *Dan*u (*Dan* itself meaning Light, as in "dawn"). These Danaan people were later fitted out as some sort of **divine race**, the heroic fairies; we can include in the family of Dan-names the Greek *Dan*ae and the river Don, for though the Tuatha were matrilinear, "the Goddess Danu was eventually masculinized into Don." [13]

The spiritual nature of Dan was also known in America: for the Algonquins, the temple of Egoquim, their Great Spirit, "is the sacred house of Dan." Its builders were the equivalent People of Light in Guatama. [*15]

In the Old World, Dan was of course a tribe of Israel, which came from the fifth of Jacob's twelve sons; the Phoenician sailors—great navigators and merchants—were mostly Israelites from the tribes of Dan; these sea people were called Danites (Judges 5:17). Most interesting, the Irish name Tuatha De, meaning People of God, was used to refer to the Israelites in early

Christian texts! In the Holy Bible, we learn of skilled engravers among the people of Dan, sent from Tyre to King Solomon (see also Chronicles 2:13–14). “Craftsmen” named Dan are to be found in the Irish annals as well: Tri De Dana were their “three gods of craftsmanship.” Not only do Israelite and Irish dovetail on this point, but both seem to spring ultimately from an Indic source: the name of Creator (or god of blessings) in Abraham’s time was Shaddai or Shidi (Exodus 6:2–3) corresponding to the Irish Sidhe (“people of God”). This Sidhe in turn, resembles the Sanskrit Siddhi. And like the Irish (and the Celts, to whom Dana was the “Mother of mankind”), the Hindu named their goddess Danu. The Irish Sidhe, (i.e., the learned Tuatha De Danaan), suggest an irresistible connection to India’s Dana-vas people, with their siddhi, which are the “magical powers” possessed by the siddha, “perfected master.”

These gifted people also produced the *Dan*es: “the Tuatha De Danaan . . . reached Ireland by way of Denmark.” [14] The tall Danes, probably of Celto-Slavic stock, are known to be of much later date than the *little* Danes; it was Sir John Lubbock who first reconstructed a Stone Age “race of small men . . . on the low shores of the Danish Archipelago.”.[16] In Danish folklore are many adventures of a tiny fellow, like Tom Thumb who, along with the Picts, skillfully built the raths and souterrains of Ireland, while the rest of Europe was living in caves.



1. First priests and scientists in India, ca 20,000 BP, according to the Ramayana
2. Iram (Hiram) of the Pillars, great builders of Arabia
3. Great temple builders in Trans-jordan
4. Greek ancestor who migrated to Greece from the Nile delta
5. Egyptian dwarfs
6. Dardanus was the Samothracian Noah; while Dardania was the original name of Troy, with great craftsmen and carvers on the Plain of Troy.
7. 20-story high Ghum-dan was said to be the world's first skyscraper

Fig. 2.4. Dan People: the chart professes not necessarily the migratory paths of these tribes but simply shows some relationship among Dan-named people.

Inhabiting the “hollow hills” or sidhe mounds, these pint-sized people eventually provided Europe with its ethereal fairy kingdom, though for long ages the Sidhe were as mortal as you or me, as recorded in the oldest Celtic histories. One English scholar wrote that he was “thoroughly persuaded of the former existence, all over the United Kingdom, of a race of men who were smaller in stature than the Celts, yet agreeing in all essential features with the fairies.” If, in fact, the fairy kingdom is based on a real historical race, it would be, as Jacque Val-lee once remarked, “crucial to any theory concerning the nature of the humanoids.” [17]

LEPRECHAUNS

Kin to the fairy, the leprechaun has an awesome pedigree. This little man is also called *luchorpan* (var. *lucharman, lurican, lubberkin, lurikeen, lurigadaun, leipreachan* —depending on the county). They are the Irish “wee bodies” (Fir Bolg) said to have arrived from Hamitic North Africa via Spain. [*16] Indeed, these small Iberians left an alphabet not unlike that of the British Druids, using the Arab device (some say, taken from the Egyptian-Hyksos) of naming letters after trees. Originating in North Africa, this short-statured Celto-Iberian stock, which spread throughout France and Spain and ultimately to the British Isles, left their genes to the short Welshmen, mostly in the southern counties; the Welsh ancestors are called Y Dynon Bach Teg, the Little Fair People—or simply Ellyll.

The Ligurians (var. Luighne), another member of this diminutive stock, occupied sections of France; Ireland itself was settled by some of these “Laigin,” from northwest France, a people who also entered Belgium and Switzerland. The name Ligerian also seems to link up with Lygtemand—Scandinavia’s will-’o-the-wisp, whose *mortal* counterparts are the Scand Ellefolk, four feet tall and said to be young and beautiful with loose blond hair. Their ancestors, we might surmise, are the Lykos, for Lykos was one of the four famous Telkhines who sprang from Ge and Pontos, the original Mother and Father of mankind. And they were little people.

Another permutation of leprechaun is Luchrabain (var. *luchchromain*), the

name of Scotland's Isle of Pygmies, which the poet Collins in 1749 mentioned as the "Herbid Isle [Hebrides] in whose small vaults a pigmy folk is found." And yes, miniature human bones have been dug up in this Isle of Pygmies. "The pigmies," declared one Irish scholar, "were *Spaniards* [emphasis added] who originally came to Lewis [in Hebrides]." Their roofed lanes were only four feet high, and a kind of mound was built around the whole village. [*17]

European archaeology has other little people hiding in its folds: Around 12,000 years ago, a very small people mixed with a tall race. France's Magdalenian period finds:

1. Cro-Magnon's stature "diminished" to 5 feet 1 inch, "no longer 6 feet and 6 feet 4 inches (based on skeletons found at Les Hoteaux, *Ain*) [19]
2. The related "Chancelade" type [†4] standing at only 4 feet 7 inches [20]

There are still enclaves of very short people in parts of France, such as Saint Mathieu. [21]

Indeed, late Neolithic man of Italy and Switzerland, as paleontology attests, was only about five feet two inches. The skeleton of a "little man" was found in a Tuscan coal mine in 1956. "Neolithic pigmies" of Europe, including two very small specimens found in a cave at Dachsenbiel (standing at about three and a half feet tall and buried in close proximity to men of normal height), are well known from excavations by researchers Nuesch at Schweizersbild and Kollman of Basle. Matching these diminutive finds are legends of Swiss dwarf races, called trolls, in Switzerland, Albania, and Sweden. Sometimes the Swiss troll acts as a household helper who puts everything in order in the small hours. Here too, the Alpine folleti is an elf with hypnotic powers; while other gnomes of the high Alps (named *barbegazi* after their heavy beards) are very shy but sometimes help people, giving prophetic warnings of avalanche or snow drifts. There are also living (still?) representatives of little people in Switzerland: "Small people were found in isolated Alpine valleys a century ago." [22]

Add to this catalog the Slavic ancestor, called "Grandfather," remembered as being the size of a six-year-old, and possessing the power to bless homes. *Ludki* are their Serbian counterparts, while folklore speaks of similar

creatures (*vily, domovoy,* etc.) in Poland and Hungary, with occasional folktales of dwarf-kings. (There are still pockets of extremely short people in Poland, near Grodno.) All these mythological types are ultimately relevant to the archaeological record: at Spy, Belgium, for example, Prof. Fraipont examined the skeletal remains of a race of small stature "contemporary with the mammoth," nicely approximating Grimm's dwarfs (*wichtlein*) who live deep in the German forest.

LITTLE PEOPLE OF THE CLASSICAL AUTHORS

Turning to the classical authors, we have Homer, Aristotle, Juvenal, Pliny, and Herodotus all writing of pigmy races. Pliny the Greek, in *Natural History*, referred to the little people of Thrace, called the Catizi dwarfs, inhabiting the region of the Black Sea coast, matched perhaps by later Greek stories of beings the size of small children—the *kallikantzaros* who ride dog-size horses; they are best known in the vicinity of Mt. Parnassus. Other sources direct us to diminutive men along the Mediterranean, at the Canary Islands, Cyprus, Lycia, Abyssinia, Sicily, Italy. Each town and village of Italy has its own native elf, up to three feet tall, like the garden gnomes so prominent at Pompeii.

Fig. 2.5. Bronze statue of diminutive Etruscan woman in cloak; classical writers spoke of

these Etrurian dwarfs. Like the Basque, their language was non-Indo-European; though cultured, they had the archaic traits of enormous, bulging eyes, pronounced eyebrow ridges, and sloping forehead. Drawing by Jose Bouvier.

Aristotle firmly believed in the existence of small people, a race of short stature inhabiting the marshes of Upper Egypt toward the sources of the Nile. Additionally, Philostratus the Elder wrote of their prophetic powers, such as heralding the coming of the great floods of the Nile. Is this, then, the same stock of clever little people who migrated from Egypt to become the Picts and leprechauns? Recently, a Georgetown University Hospital pediatrician, Dr. Chahira Kosma, became intrigued with these "dwarfs" (*nmie*) seen in Egyptian art. Digging into ancient records and ruins, she discovered fifty tomb-covers depicting little people, as well as vases and statues showing them as personal attendants, overseers of linen, animal tenders, jewelers, dancers, and entertainers. According to Kosma, the earliest biological evidence of dwarfs in ancient Egypt dates to the Baderian period, 4500 BCE; the Baderians were a small, delicate people of the Neolithic—not really dwarfs (see fig. 2.25). She also tracked down several tiny skeletons from the Old Kingdom (2700–2200 BCE). [23]

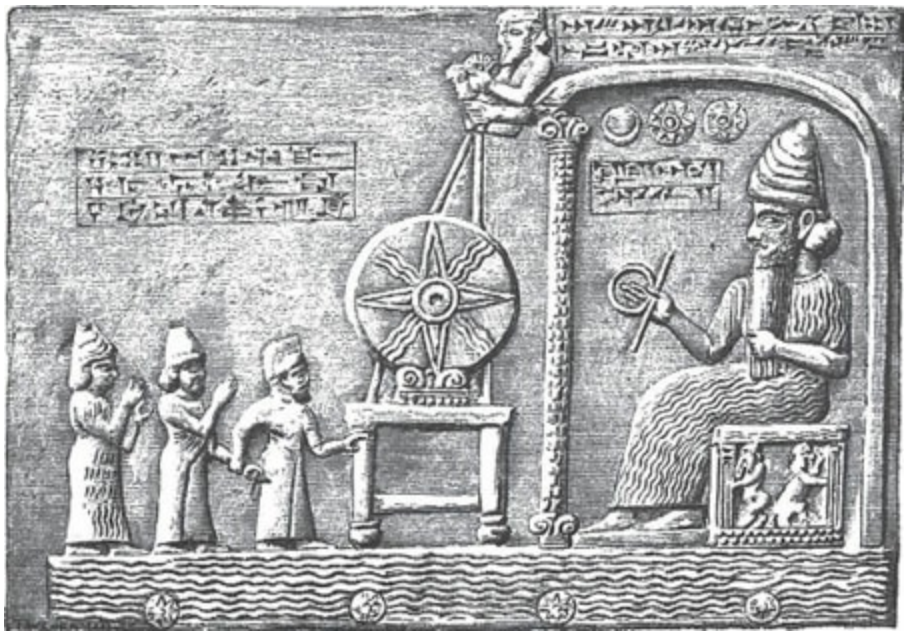
Judging from folklore alone, and moving now north and east of Egypt, we might discover some Mesopotamian dwarfs in such characters as King Oberon, the "Fay" found along the road from Syria to Baghdad. He was only three feet high, and had an angelic face, though his body was "humpy," and his behavior a bit mischievous: Oberon likes to snare old wayfarers. Icongraphically, ninth-century Babylonian tablets do indeed show little people worshiping Shamash, the Sun God; while herders of Ur are also depicted as dwarfs. At Khafeje (Sumer), the first Temple of Sin had chambers of diminutive proportions, and their pit houses had doorways no taller than five feet.

Asia Minor (Turkey) will be of the greatest interest in these discussions. It was here that Homer's *Iliad* was vindicated, when nineteenth century excavations turned the legend of Troy into real history. It was a history that changed the face of Europe: A twelfth-century account reminds posterity that the English were in fact once called Trojans and "Britons," after Troy's leader Brito, who was actually Brutus, Aeneas' great-grandson (and refugee from Troy); [24] hence—"Brit"-ain. [*18] Indeed, the founders of England are

said to have come “from the East,” one legend crediting Lady Albine with settling Britain and naming it New Troy, which later was changed to London, in honor of Lud, a royal Trojan, the king who built London. Prehistorians tend to attribute not only English but also Greek and Roman civilization to the Trojans, through Aeneas, just as Herodotus traced Rome’s Etruscans to the coast of Turkey, a fact now vindicated by genetics. A seventeenth-century BCE manuscript refers to England as the land of *Albi*on—probably a permutation of Turkey’s Lady Albine. One tradition of deluge survivors relates to “Albion’s Pillars,” while the school of Theosophy alludes to “seven sons of Albion, the white land in the north,” and “the seven on board the ark.”

As we encounter other flood legends from Turkey, we hear that Noah’s son Iapetos [†5] (Jaffeth) escaped to Mt. Ida (var. Ina) in a boat of skins; this Iapetos went on to found the great city of Troy, a celestial name: “Five heavenly places will I build . . . one Troy . . . [ruled by] Foebe, Lordess of Troy.” [25] Phoebe indeed was the goddess and tutelary spirit who stood as the Mother of Troy. The city, legend holds, was built by Apollo, whose reign began 18,000 years ago. Hence it became the domain of “Phoebus Apollo.” This decidedly Paleolithic date for the settlement of Troy by one of Noah’s great sons accords well with James Churchward’s timeframe, which establishes the occupation of Asia Minor and the Caucasian Plains “many thousands of years before 14,000 BC.” [26]

Fig. 2.6. Alabaster statuette of a small Chaldean lady. Note the short stature of the bearded priest of Sumer (left),



as well as of these attendants of the Assyrian god Shamash; the rayed disk appears as a modified ball-and-cross (also see figs. 4.11, 7.9a, 7.20,).

When Heinrich Schliemann in the late nineteenth century dared to discover "fabled" Troy (today's Hissarlik, Turkey), he found among the crown jewels a woman's bracelet of such small size as to fit a nineyear-old. Notably, cases of Laron syndrome (populations with a genetic difference causing short stature) are reported in Turkey (and in nearby Israel), matching folk memory, which holds that a race "smaller than normal people" once lived in Turkey's Taurus Mountains. This may be corroborated by Pliny the Elder's notice of "a race of Pygmae . . . living in the region of Phrygia in Asia Minor" as well as by Aristotle, who places little people in Asia Minor at Caria.

In digging out the ancient city of Troy, Schliemann also came upon the great emblem of Creator—the ball-and-cross—(see fig. 2.6) the original logo of the sacred tribes.

Trojans be of eldest, noblest race.

VIRGIL, THE AENEID

Caesar himself claimed to be descended of the Ilians of the Troad, where mysterious mounds on the Plains of Troy are one more sign of the long-ago

little people.

Were the Hebrews once a smaller (and paler) people, as strands and snippets of these histories suggest? [*19] According to the diligent research of my colleague Martha Helene Jones,[27] the tale of David and Goliath connotes a smaller race vanquishing a pack of "giants," that is, the larger Canaanites (see Psalm 119:141 and Psalm 68: 27, 30): "There Benjamin *tzoir rdm* [little rulers of Judah] pelted . . . the Zebulun chiefs." The verse refers to the men of Benjamin as small in size, and comments on how singular it was to see these little fighters of Judah pelting their large adversaries, the men of Zebulun. *Tzoir* translates as "small," the root *tzo-* appearing also in the name of the city Tzoar or Zoar (Genesis 19:20–3), whose inhabitants, the Israelites, were "little ones." Jones flushes out other permutations of Zoar: Tsoar, Tsawar, and Tsaur, which are often translated as "Israelite" in old texts, but mean literally, "small people."

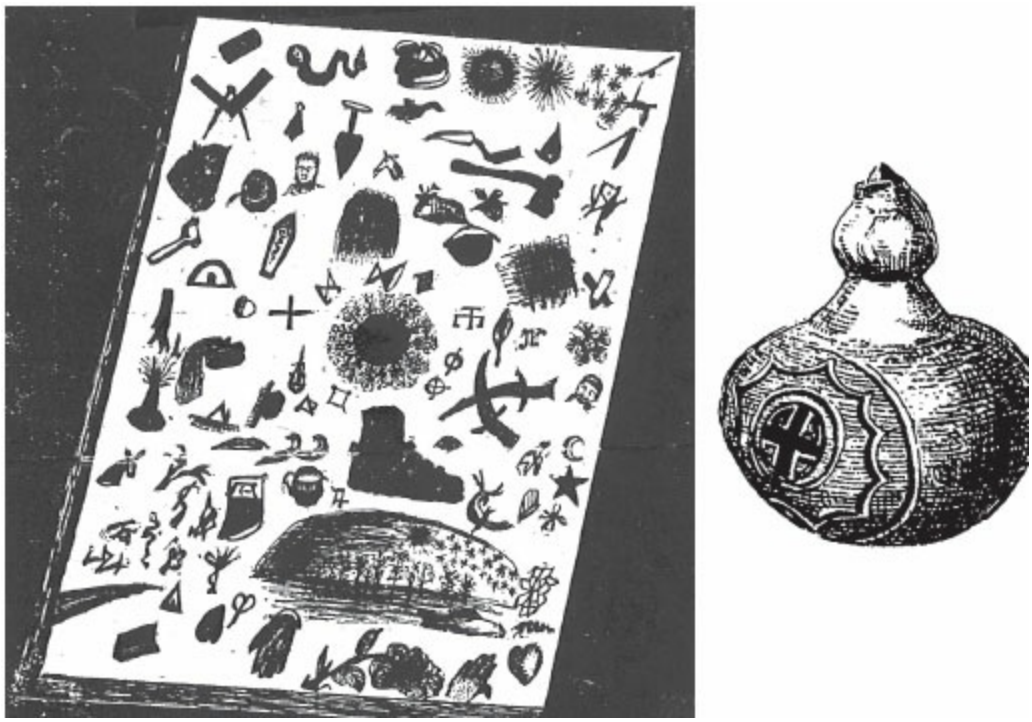


Fig. 2.7. Left: Oahspe, Tablet of Kii, Plate 80, indicating that Troy was a holy sanctuary during the fifth millenium BCE. Right: Tennessee pot from grave mounds with central design of ball-and-cross, as also found at Troy (note the drawing of a mound in the tablet at the bottom right, the large rotunda-like hill). This tablet and its ceremonies belonged not only to Troy and the Algonquin tribes, but also to Persia, Arabia, and Greece 5,400 years ago. Further linking Troy and the Tennessee moundbuilders (through a common homeland), both people knew the sacred rites and signs and produced exquisite pottery. The finest ceramics found in North

America, with very unusual sculptural decoration, were in those Tennessee mounds.

Why are we not surprised, then, when other languages of Western Asia portray the Israelites as little people? Assyrian and Babylonian names for Israel were, respectively, Kumri and Ghimri. Pointing out the boastful scenes of conquest carved on the Persian Behistun Rock (see fig. 6.9, p. 198), Jones infers that these captives, grown men, with full beards, "were of much shorter stature than their captors, only coming up to their waists! The mention of the Ghimri on the Behistun Rock illustrates that the ancient Israelites were a people of small stature." *Ghimri or gamir* , in turn, are quite possibly the linguistic parent of gamin and gnome, the dwarflike earth-dwelling spirit; just as Ezekial in the Bible speaks of the Gammadims as valorous men, "pygmaei" or "Pygmenians."[28] "There is," Jones adds, "still another ancient rock carving [depicting] the slaughter of a tribe of these little people, namely, the stele of Naram."[29]

Where did these small Persian Semites come from? Shem, to which the word "Semite" owes its origin, is a word for "land" in the Middle East, which can be traced back to the ancient name of India itself. Let us turn to Mother India then, the land of Shem.

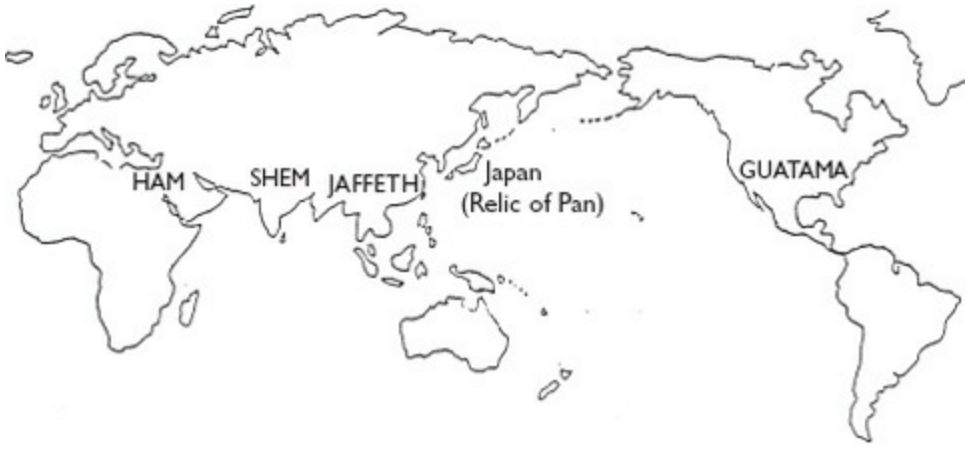


Fig. 2.8. Map showing names of the continents peopled by the sons of Noah after the Flood.

DWARF TRIBES OF INDIA

At the dead city of Mohenjo-Daro, along the Indus, a 1922 excavation unearthed the remains of a small-statured people. Shortness was indicated in their architecture, too: "the houses were built for quite small men." [30] This

acclaimed but enigmatic Indus Valley civilization, with many modern amenities, predates the historical culture of India. It was a Bronze Age civilization of huge cities with mixed population. Mentioned by Pliny the Elder, Aristotle, and Eusebius, the region south of the Ganges (Baluchistan), coming toward the Indus, was populated by mountain tribes, “a race of Pygmaei” (some said to not exceed three spans in height, i.e., twenty-seven inches!) Today there are still “lean and meager” people living near the Indus.

Mohenjo-Daro as well as her sister-city Harappa in Pakistan were large metropolises with populations over a million inhabitants—but no one knows their true names or what race built them. The mystery only deepened when scholars discovered a startling resemblance of Indus hieroglyphics to those of Easter Island. As we go on, the “mystery” will lighten, for we will probe and find their common origins in a land beneath the sea.

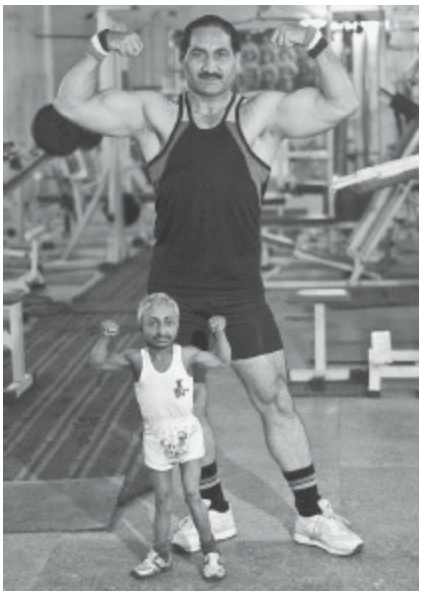


Fig. 2.9. India’s Aditya “Romeo” Dev, at just two feet nine inches, is the world’s smallest bodybuilder and strongest “dwarf.” Even smaller is Gul Mohammed of New Delhi, twenty-two inches, the world’s shortest man, born in 1957.

Throughout the subcontinent of India there are tales of dwarf tribes descended from the monkey-god Hanuman. Well, we have seen this sort of ludicrous reckoning before—in Malaysia, for example, where myth has the Semang Negritos descended from siamang (gibbon; “simian” in English is cognate), an obvious racial slur. In legend, Hanuman, acting as native host of the incoming Aryans, is really a figure representing the indigenous Negrito

population of India.

Ctesias, after Herodotus, knew of pygmies in the heart of India, describing them as black and only four feet in height (Negritos), skillful archers in the train of the Indian King. A remnant, situated near the Indus, are the Bandra-Loks dwarfish people (which may be now extinct). Surviving into modern times are the little Bhils hunters in Gujarat, an aboriginal people with dark skin and straight hair; as well as the Chenchus (of the Farhabad Hills); and the Pulaiyans and Kadar aborigines of Central and South India (Cochin), their men only four and a half feet tall and the women much shorter. These chocolate-brown folk have wavy hair. The Negrito strain in India increases as we move south, where the Dravidian tribes (Kanikar, Kurumba at Malwar, etc.), shy and primitive, are short and dark skinned.

The Cochin type is closely allied to the Veddas of northern Ceylon (Sri Lanka) in the forested interior. Yet some of these clans are very pale skinned, the men barely five feet tall, the women usually four feet ten inches. Of mixed ancestry, they are classed as Caucasian, and are well-built, with wavy to straight hair, their feet unusually flat; the men sport chin-beards. But the little people of Sri Lanka that have captured the most attention are the wild Nittevo, to be discussed in later chapters.

Fig. 2.10. A Vedda archer, descendant of the Kings' bowmen of Ctesias' time. in Sri Lanka, the pure, unmixed Vedda is almost extinct (though Vedd *oid* tribes on the mainland are legion). Vedda women of the ninth century measured an average of 4 feet 6 inches.

LITTLE PEOPLE OF THE FAR EAST

Even more controversial than the atavistic (and now extinct) Nittevo are the pygmy tribes inhabiting Sichuan province in the mountainous frontier of China-Tibet. Barely exceeding four feet in height (the smallest adult measuring two feet one inch!) , and answering to no known ethnic taxon, the Han-Dropa people of the isolated Bayan-Kara-Ula range look neither Chinese nor Tibetan. Weighing about fifty pounds, these blue-eyed, large-headed semi-troglodytes are certainly some of the most unusual-looking folks on Earth. And while puzzled experts simply label them “a mystery,” an even greater enigma is presented by the remarkable artifacts excavated from surrounding caves. For here were unearthed the now-celebrated (originally banned!) 715 stone discs, nine inches in diameter and shaped something like a phonograph record with a hole at the center. Scattered about the area’s extensive cave system, the discs contain a form of grooved writing, which, once deciphered, declares a celestial origin of these little people who “came down out of the skies.”

Mythic as it may sound, the account resonates with Tibetan and Chinese folklore recalling small, pygmylike people, sky-people, no larger than an eight-year-old, who came among them eons ago by dropping from the sky; read: one part heaven, one part Earth. Discovered in 1938, the cobalt-laden granite discs in these Han-Dropa caves curiously resemble the acclaimed Phaistos Disk of Crete, which is also imprinted in a spiral, as is the Disk of Dendera, Egypt. Engraved with a writing code evidently 12,000 years old, the Sichuan discs were only partially translated in Beijing in 1962.

Miniscule people are not altogether unknown in that part of the world. Since the early twentieth century, reports have been filed regarding a pygmy tribe of Tibeto-Burman speakers called the T’rung, inhabiting a remote spot in Mt. Hkakabo Razi, where China, India, and Tibet meet. The T’rung stand at approximately four and a half feet, and are said to be the only pygmies of “clearly East Asian origin.”

Well, not quite: Japan has legends of three-foot-tall sprites, dressed in pale yellow; perhaps a version of the Neolithic Yamato (meaning “dwarf”), a white-skinned ancestor with fine ceramics. Japan’s haniwa, clay figures of curious little people, are called Jomon Dogus; their noble Caucasian (not Mongoloid) features have surprised archaeologists.

We might also note a Negrito skeleton found in a cave in Indo-China, at

Minh-Cam. Nor should we ignore figures of dwarfish stature carved on Cambodia's monumental ruins. Indeed, there are *living* Negritos in Cambodia, the Saoch, a tribe of men no taller than five feet one inch. This region is not well studied; if it were, we might find, all over Indochina, quite a few little-people enclaves, like the Krabi in southern Thailand.

We would also meet with Burmese folktales of little men, short, dark, and fuzzy haired, some of them cannibals. In Vietnam, too, "the oldest known human population has unquestionably been Negrito." [31] As these chapters unfold, we shall find the substratum of humanity, the aborigines of the world, were little people of mixed color.

Negrito types are also said to inhabit the Kun-lun mountains of China and Northern Tibet, and, according to James J. Y. Liu, professor of comparative literature, the term Kun-lun in Chinese actually means "Negrito." Judging from theosophical rumors concerning the Kun-lun, the disc records of the Han-Dropa (above) might prove to be confirmation of secret "library caves" installed by the old masters and carved out of solid rock in the high mountains of the Kun-lun. [*20] Here, a vast underground complex is said to conceal clay tablets and ancient books in hidden sanctuaries directly linked to Pan, the lost land in the Pacific.[32]

Fig. 2.11. These characters literally mean the Kun-lun Mountains but also "slave."

THE LITTLE PEOPLE OF SOUTHEAST ASIA AND OCEANIA

Continuing our search for little people beyond the Asian mainland, heading to points south, we reach the true cradle of the world's Negritos, where the Philippine basin gives way to insular Southeast Asia.

Once called Sundaland by archaeologists, this vast and geographically confusing region of higgledy-piggledy archipelagoes stretches from Sri Lanka in the west to New Guinea in the east, and from the South China Sea in the north to Australia and Tasmania in the south. Borneo, Malaysia, Java,

Sarawak, Sumatra, and Indonesia are all part of this great tropical region sprawled out between the Pacific and Indian Oceans.

Surely it is no coincidence that here along the fringes of Oceania (the lost homeland) are ensconced the majority of today's Negritos. They have been here for a long, long time and there is reason to believe they have always been here. Most live in isolation from the outside world, though evidence points to their once having been widespread. Linguistics alone tells this tale: the number of indigenous languages still spoken in the Philippines, Indonesia, Malaysia, Papua New Guinea, and Australia has been estimated at over 1,400, which is more than a quarter of all the world's languages! [33] Diversity of languages, if nothing else, betrays a formerly far-flung, archaic, and indigenous population. Though once widespread, the Negritos were driven back, back, back—to the ends of the Earth; just look at the tips of the continents: people there are "small and undersized." [34]

New Guinea tribes of little folk (averaging four and a half feet in height) are tucked away in mountainous refuge areas. Such are the Tapiro of the Nassau Range.

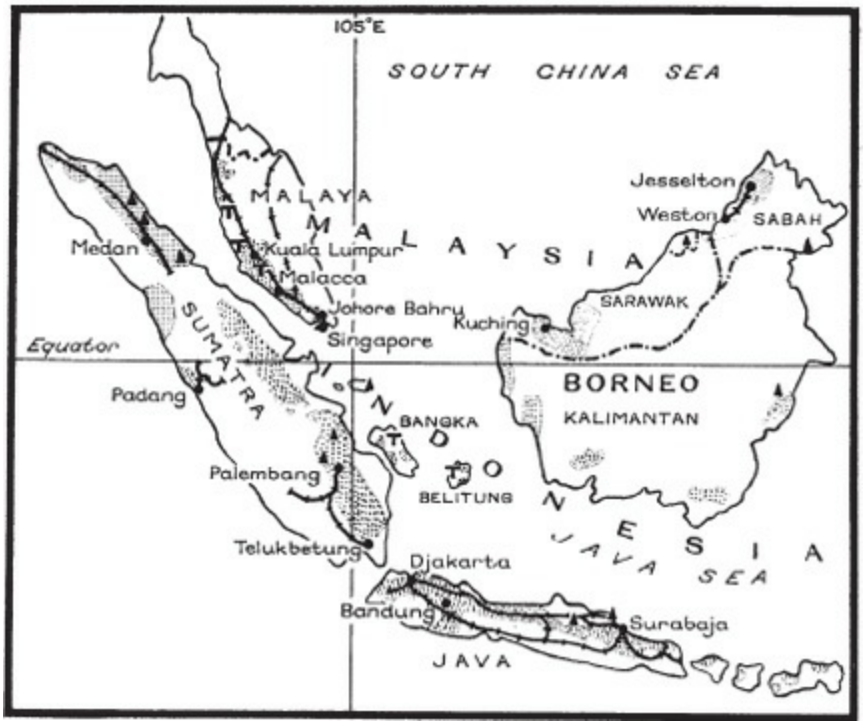


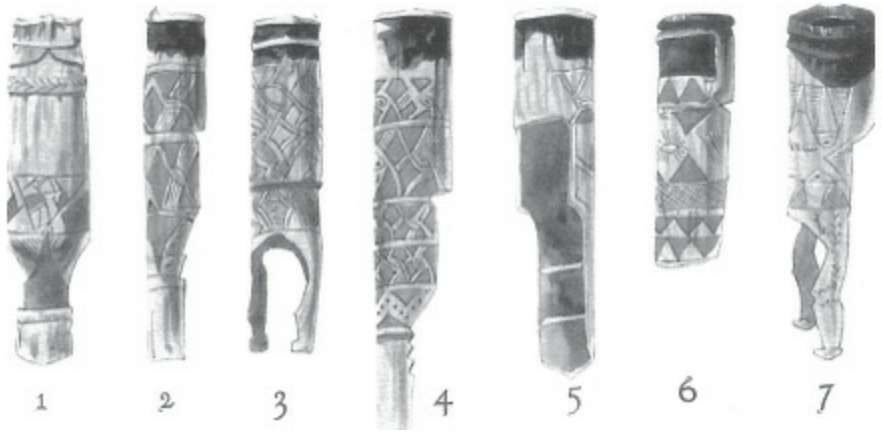
Fig. 2.12. Map of Sundaland. Between the Bay of Bengal and the Melanesian islands spreads out a grand arc of Negrito peoples. nineteenth-century ethnologists knew of such populations "in Formosa, the interior of Borneo, Sandalwood island (Sumba), xulla, Bourou, Ceram,

Flores, Solor, Lomblem, *Pan*tar, Ombay, and Celebes." [35]

Fig. 2.13. Andamanese Negrito and his son. The man stands at 4 feet 8 inches.

Fig. 2.14 Barrineans. in the remote jungles of Queensland, Australia (out from Cairns), are the Tjapukai people, sometimes called Barrineans. in 1960 R. R. Gates found these "dwarfs" near Cairns, on the Atherton plateau. [36] Some of Australia's aborigines remember the "Tuckonie," a race of little men living in thickly timbered country.

Fig. 2.15. Two Tapiros with a Papuan at center.



Tapiro bamboo penis-cases. The Tapiro Negritos of new Guinea are extremely modest, and treasure their handsome penis-guards.

LITTLE PEOPLE IN SUNDALAND

Location	Tribal Group	Comment
Andaman Islands	Jarawa, Mincopie, Onge, etc.	all of these people are about the same size, the tallest men 4'10"
Malacca	Pangyan, Petani, Tumior	note *Pangyan*
Malaysia	Semang, Senoi, Pleh, Menrik, Jehai, Siong, Jembe, Kensieu, Kintak Bong, Tonga, Batek, Menik Kaien, Lanoh, Sabubn, and others	most living in small family groups
Sumatra	Semang and Orang Rimba	Semang in ninteenth century standing at average of 4'5"
Celebes	Toala	note Toa, var. Tua
Java	Kalang and Mbuti	also early “hobbit” [*21] here
New	Tapiro Timorini Aiome, Karon, Mafulu; others along the Sepik, Gogol	in Nassau Mountains in Torricelli

Guinea	and Ramu rivers	Mountains average height of Ramu: 4'8"
New Britain	Negrito groups	
Fergusson Islands	Negrito groups	men in 1906 averaged 4'7"
Bismarck Archipelago	little people	in the interior islands
Bougainville	little people in the mountains	men: 4'7"
Marianne Islands	fossil man	Negrito type
Admiralty Islands	fossil man	4'5"
New Ireland	fossil man	extremely small skulls

LITTLE PEOPLE OF THE WESTERN PACIFIC

Moving right along and reaching the western Pacific (Micronesia's Caroline Islands), we come upon a rich vein of prehistoric cave remains bearing an extinct population of little people: twenty-five miniature humans who lived perhaps some 2,000 or 3,000 years ago on the rock islands of Palau. With more than 1,500 bones excavated by a National Geographic team in 2006, Palau's Little Men are thought to resemble "hobbit" of Flores, though with larger brains. These little Palauans, together with their hobbit cousins, have been the center of a hot scientific debate since their recent discovery.

Micronesia's fantastic ruins tell a tale—Panape's (var. Ponape) *Nan* Madol, by its very name, is suggestive of dwarf races (*nanus* meaning "small" in Latin). Here, artificial islets rest in a shallow lagoon, making up a Venice-like city, which was once the capital of an oceanic empire: the "mythical lost continent of Mu." Panape's enormous stone ruins, built by a forgotten race, are all that remains, according to legend, of the continent of Kalu'a: "Our motherland rests at the bottom of the Ocean." Considered the oldest of the Caroline Islands, Panape has no shells, suggesting the true Pan Mountains.

A sacred and royal enclave, its temple was called *Nan* Zapue. Tradition on Panape asserts that the land was originally inhabited by a race of little people, and their graves (if not their descendants) are still to be found here and there around the island. But no one knows for sure the origin of the cyclopean stones that adorn the island-city of Nan Madol lying off the eastern shore of Panape. Abandoned, these ruins speak of an ancient religious center; one has to crouch down to pass through their (dwarf-size) entryways. [*22]

Fanciful legend aside, let us zero in on the meaning of Nan: the founders of

Nan Madol established worship of *Nan*isohrsapu, “Honored of the Land”; *Nan*dauwas was the royal mortuary here, and district chiefs were called *Nan*mwakis (after a Panape dynasty). The name provides a wonderful clue—for “Nan” here denotes distinction or royalty. A world away, in old Iraq, Ur-*Nan*shem was the founding dynast of Lagash (Sumer), reminding us, too, of the *Nan*da dynasty of India. Nan carries a similar meaning in Europe as well, where Lusig *nan,* France, was named after the Compte de Lusignan—nobility of Luxembourg. And Melus *ine* (with the –ine appendage of the Ihin) was a fairy woman and ancestress of the Counts of Lusignan.

Fig. 2.16. Chaldean temple servants shown with King Ur- *Nanshe* (var. Urnina) on 4,600-year-old limestone wall plaque. Nana, too, was the name of the **Chaldean goddess** while Ash *nan* was the grain goddess of the Sumerians.

Fig. 2.17 Teteoin *nan* “Mother of the gods,” primeval earth-mother in the Basin of Mexico; she was worshipped at the feast of Och *Pan*itztli. drawing by Jose Bouvier.

This line of royalty, of course, was ultimately **deified**—as in *Nan*ihehecatl, Aztec God of the Four Winds, and Nanhuatzin, another Aztec hero-god, as well as tinki *nan*tah, the Mayan term for our psychic relation to the cosmos. This euhemeristic Nan follows suit in: Nan-chi Hsien-weng (of the Chinese pantheon) and Tin Hi *nan,* goddess, queen, and ancestor of the North African Tuareg. In Ireland, too, A *nan* is the title of Goddess Danu, “good Mother” of the Danaan gods, which ties the people of Dan to the Nans; while Craig-el-*nan* is the name of a fairy mound and la *nan*shi is a fairy woman of the Scots.

The ubiquitous mother goddess Nan trickles down in the language of today with “nanna” and “nanny” as maternal figures. Her counterpart Ti-nan means mother in the New Hebrides. Nana is also mother in the Aeta language of the Philippines (with their Para *nan* Negritos and Pangasi *nan* Province). Other places in and bordering the Pacific Ocean reflect this ancient honorific that can only have originated in the Motherland of Pan.

- Peru: A *nan* Yauyas were the “Upper” members of Lima’s high Quechua lineage (ha *nan* meant “upper districts,” i.e., of the Cuzco

aristocracy).

- Chi *nan* is one of the seven sacred lakes of Peru in the Vilcabamba region where the lost city of the Chachapoyas is guarded by the *short-statured* Machiguengas.
- Te *nana* was an eighteenth-century king of Huahine, Tahiti; the Tahitian king's house is called *Nan*u, 397 feet long!

Nan-places along the Pacific rim may once have been cultural centers established by this ancient elect:

- Nanaimo, Vancouver, where were found "skeletons all over" of little people; Ta *nan*a River in Alaska; A *nan*gula Island (Aleutian) on the Alaskan Peninsula. The Klamath Indians knew of a dwarf race called na'hni'as.
- Nanumanga and Nanumea in Melanesia (east of Solomon Islands), where Negrito tribes abound. Here in Melanesia, their "Adam" is named To Kabi *nana*.
- Nandi on Fiji, where the exclusive men's society is called *Nan*ga.
- Nanumea Island in South Pacific.
- Kaulleo- *nana*-hoa in Hawaii.
- Nanango and Nannine in northern Australia.
- Nantou on Taiwan.
- Binan-Gonan Negritos on Luzon in Philippines.
- Nankoku, Shi *nan*o, Nansei and Nanao in the Japanese isles.
- Pramba- *nan* in central Java, with its monumental architecture, the great temple of Shiva, built by a sophisticated and well-organized society.
- Penesta *nan* and Tenga *nan* in Bali.
- The Pe *nan* people of Borneo.

With the preponderance of Nan-named cities and towns situated in the Far East, [*23] we wonder if this linguistic clue does not actually point us yet further eastward to the great Oceanic emptiness, and its lost horizon. Writers such as James Churchward, David Hatcher Childress, and others (including myself) tend to view Panape's Nan Madol as a remnant of a submerged continent; Childress has collected firsthand legends of a sunken city at the

bottom of Metalanim Bay (on Panape).

Owing to the worldwide diaspora of deluge survivors, this theme carries over to other lands: in Africa, culture hero A *nan*si (var. Nany) on the Upper Guinea coast and Gold Coast, made the first men at the command of god; however, says legend, they were ungrateful, so he made instead a *small* man and he became the hero of the race. Oddly, we find an echo of this in South America: Mo *nan* was the name of the Author of All among the Brazilian Tupis, but seeing the ingratitude of men, he caused a conflagration of fire, which then filled him with such pity that he sent a " *deluging* rain on the earth." [37]

Nan- people, as we follow this Ariadne thread, are often associated with a great flood of waters (see Nan- chart in appendix A). Tir-nannoge, Nana, Nene, Nanabozho, Nanih Wayah ("we emerged wet and breathing"), and Ma *nan*nan, the Irish hero who carried the "Treasures of the Sea" in a special bag of skin.

If the fading memory of the Great Little People (a "nan" people) is captured in Old World place-names like *Nan*garhar Province (Afghanistan), Wadi Fay *nan*, Poz *nan* (Poland), Perpig *nan* (France), Ky *nan* (Wales), Iat *nan*a (ancient name of Cyprus), A *nan*atuba (East of French Guiana), Ka *nan* (Kenya), Pen *nan*y (near Calcutta)—we may also look to Latin *nanus,* French *nain*, and Spanish *enano*—all representing the figure of a dwarf.

In fact, *na-* means "little" or "young" in Algonquian; and with their culture hero *Nana*bozho, we find a well-remembered ancestor, survivor from the sunken land. Nanabozho (var. Nanabush) is the legendary ancestor of human beings; the saga speaks of a destroyed land, "the first land," an island beyond the great ocean. After Nanabozho emerged and "crossed a great ocean," [38] he started a new race. This nan-, this ancestor, is also embedded in North American tribal names such as Ta *nan*os, Nise *nan*, *Nan*ticoke, *Nan*ohiganset, *Nan*tucket, *Nan*tahala (forest stronghold of the Nunnehi), Ma *nan* (off Maine), A'a *nan*ine, and Sali *nan* (California).

To the woodlands people (including the Ojibwa and Cree) and also among the eastern Algonquin, this spiritually endowed predeces-sor, Nanabozho, was sent to Earth by the Creator (Gitchi Manito) to teach the people. [*24] He named all the plants and animals and founded the Midewiwin society; he also

invented fishing and hieroglyphics. And he was a builder, like the great Nan ancestor of Panape and the industrious Menehune (var., *Nene*hune) of Hawaii.

Fig. 2.18. Nanabozho in the Flood

LITTLE PEOPLE OF THE ISLANDS

Spend a little time in Hawaii and soon you will be hearing about the Menehune (*ka poe Nenehune*), the “Small Sacred Workers.” Best known of Oceania’s legendary little people, they nonetheless kept to themselves, secluded in the forested uplands. Described as almost three feet tall, stout and strong, the Menehune were reddish-skinned with big eyes overhung by long bushy eyebrows.

As we discover in almost every part of the world that has little people, the Menehune were the first race in their region; according to Hawaiian history, these little folk were already there on the islands when the Hawaiians first arrived in their migrations from Tahiti. The Menehune covered all the islands before being driven back to the mountains of Kauai, and are credited with the preexisting canals and irrigation tunnels, as well as the petroglyphs found carved on rocks. Most especially are the Menehune remembered today as the builders of the great Alekoko fishpond, the island’s largest aquaculture reservoir.

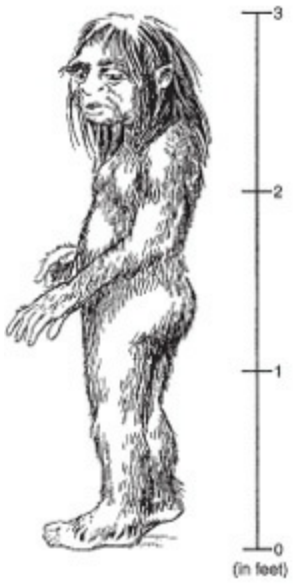


Fig. 2.19. The Menehune might deserve a more refined portrayal than this. Master architects, they were renowned for their engineering and templebuilding. Drawing courtesy of Loren Coleman.

Likewise were the little people on Easter Island renowned builders, said to have raised stone houses four and a half feet high. [39] Similar though less-known folk inhabit (or inhabited) the islands of Micronesia, including Fiji, where natives say the little people were the original islanders. Even in modern times have there been encounters and reports of hairy dwarfs, one dated July 19, 1975, in the *Fiji Times:* Six eyewitnesses one fine day saw eight small figures—no taller than two feet, covered with black hair—run and disappear behind some bushes.

On the Philippines are the Luzon, Mindoro, Panay, Negos, and Mindanoa Negritos, totaling about 20,000 Filipino little people. Generally known as Aetas, their women average four feet nine inches, some much shorter, and the men average four feet ten and a half inches. In 1903, the shortest Aeta man measured four feet two inches. Other Aetas, though, are barely three feet tall, the true height of the ancient Ihin ancestor. Mountain-dwellers like so many of the world's little people, these small-framed, brown-skinned folk have inhabited the upland jungles of the Philippines longer than anyone can remember.

For some reason, scientists insist on deriving our Oceanic Negritos from *elsewhere*—even though human life in the Pacific region is dated to "more

than 30,000 years ago.” [40] “Perhaps tens of thousands of years old” are the nine feet high cement (lime and mortar) pillars in the New Caledonian Isle of Pines;[41] still, historians tell us that the first humans arrived there around 2000 BCE! How could the thousands of Oceanic peoples and languages have “evolved” in such a short span of time? When Europeans arrived in New Caledonia, the 60,000 islanders were speaking thirty-seven different languages! Historians tell us that Malaysian Negritos came from the Southeast Asia mainland on their way to Melanesia, and although some will admit that the history of the Filipino Aeta continues to baffle them, the usual solution is that they arrived through “land bridges” that once linked their country with the Asian mainland. But all these theories of migration turn their back on the possibility of a lost motherland, and the probability that the Negritos evolved in situ.

Fig. 2.20 Aeta archers, shooting from the boat at fish in the water. “The Good People,” wrote one admirer, “have bodies so plyable . . . they can make them appear or disappear at pleasure.” [42]

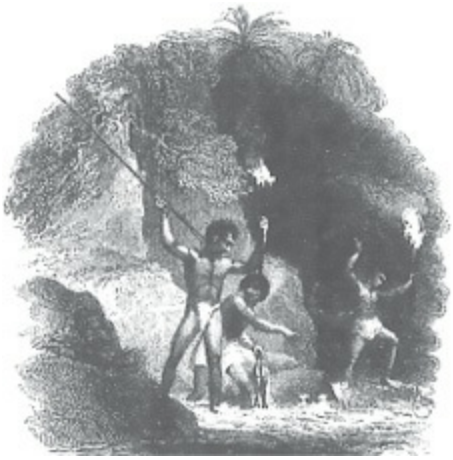


Fig. 2.21 Little people of Polynesia fishing at night.

> The Andamanese, the Semang, and the Philippine Negritos are so similar . . . that it is reasonable to suppose that they are descended from a single stock.
>
> A. R. RADCLIFFE-BROWN, THE ANDAMAN ISLANDERS

Not only does the short stature of the world's Negritos betray a common origin from a disappeared source, but other traits as well—their huts, their customs, their mode of subsistence—speak strongly of Original Unity. Negritos and Negrillos both cover the grave of their dead with a stick or leaf-mat shelter; both populations interact with outsiders for the same articles: salt, iron, cloth, and grain. Other features suggest a shared ancestor: The Andamanese physical type appears in Papua, Southeast Asia, the Philippines, Australia, and Tasmania. Besides genetic affinities, there are notable linguistic relationships between these groups, while Father Paul Schebesta drew many parallels between the Aeta, Andamanese, and Semang—especially their economic way of life. Aeta, Papuans, and Semang all make fire in exactly the same way.

And there is this—fairy lore is strikingly similar in far different places: Japan's folklore of goblins, for example, closely resembles that of the Irish. In fact, these beliefs are almost universal. The little people of myth yield to a strikingly common profile, underscoring a distinct race from a very early, scarcely known, period of man's history, and demonstrating a unique set of traits that includes their marvelous physical agility. Supple and well made are these people, expert archers, gymnasts, and dancers, like the fairy dancers of

Europe—“so light and agile.” The Philippine’s Abenlens are of the “short, athletic type,” and when the Aeta are dancing, their graceful limbs give them the appearance of “tiny Balinese girls”; they “are all agile and quick, like the African Pygmies,” Georg Schweinfurth observed, who “ran so lightly that they barely touched the ground but rather seemed to skim along just above it, like sylvan sprites.” [43]

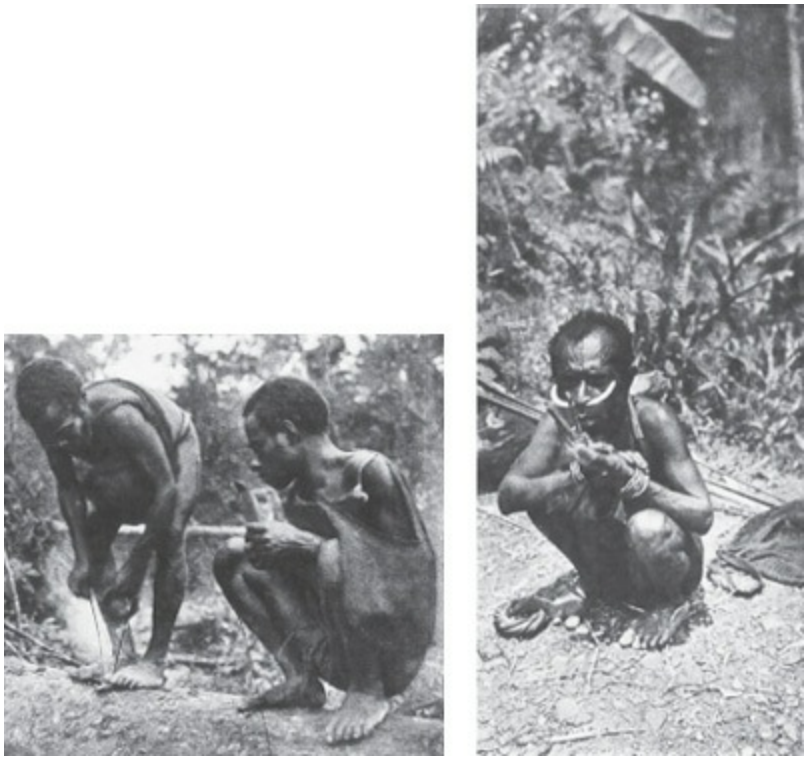


Fig. 2.22. Photos of Papuan fire-making. The Tapiro employ exactly the same “split-stick” method to produce fire as the Aeta. Unlike their Papuan neighbors, the Tapiro know how to make fire. Their buildings and dress are also unlike the Papuans—“another race,” thought Mr. Wollaston who visited them. Averaging four feet nine inches in height, the Tapiro, again unlike the Papuans, wisely build houses on stilts, cultivate tobacco, and speak an entirely different language.

“The Ihins have shapely legs and arms.” [44] A psychic-sensitive once told me: “the Ihins were a very active and spritely people.” Pygmy arms and legs, like their long-lost ancestors, are slim and nicely tapered. Acclaimed acrobats and athletes, these little men can climb trees a hundred feet high with amazing agility. They keep perfect time to their music, dancing in an exotic snaking line. The best dancer in a pygmy group garners enormous prestige. The Pygmies (of Central Africa) and the tiny Bushmen (of southern Africa) are strong and deft and lithe. The Encyclopedia Britannica has “many

Bushmen well-proportioned"; these little people of the Kalahari are "well, sturdily, and truly made . . . finely modeled."

Fig. 2.23. Vedda archers of Ceylon. "The little people of adroit bow-and-arrow hunters" were also in Libya, as mentioned by Herodotus.

Fig. 2.24. Obviously not a "dwarf," this Andaman Islander, standing at 4 feet 9, is a paragon of symmetry.

Lord, verily it has been a beautiful thing to see him move!

L AUREN V AN DER P OST'S SISTER, QUOTED IN *LOST WORLD OF THE KALAHARI*

Their long-lost kinsmen of Sundaland, the Semang, are equally lithe; Paul

Schebesta spoke of his informant, Keladi: “He was a typical Negrito of pleasant appearance and well-proportioned build.” [45] Though halfway around the world, Tennessee little people were described in the same language in *Harper’s Magazine*, 1869, concerning the “pigmy cemeteries”: “the bones were strong and well set, and the whole frames were well formed.” Not dwarfs (achondroplasiac), but perfectly proportioned and symmetrical. These Tennessee bones belonged, no doubt, to the Cherokee little people, the Yunwi Tsunsdi, “little fellows . . . well shaped and great wonder workers.” [46] Out West, the short Mandan Indians had supple bodies; an 1860 traveler deemed them “well-made.” [47] And across the sea, Ireland’s grogach, with his soft body, appears to have no bones at all as he comes tumbling supplely down the hills.

Our search for little people in Asia ends in Japan.

> The fleet of two ships carried to the north was called . . . in the Wagga [Panic] tongue Zha’pan, which is the same country that is to this day called Japan, signifying, Relic of the continent of Pan, for it lay to the north where the land was cleaved in two. . . . Thus was settled Japan. . . . And of all people, ye [the Japanese] shall be reckoned the oldest in the world.
>
> OAHSPE, BOOK OF APH 75:55

The ancient Jomon potters of Japan are thought to have been dwarfs (*tsuchigumo*), as four and a half feet long remains are found in association with their wares. [48] They survive today as the Ainu people, a living remnant of the long-lost Ihins (Ine var. Ainu, see also -ain names in fig. 8.12, p. 285). The “undersized” Ainu stock occupied most of Asia at one time; today only a few remain, all in northern Japan (Yezo). Different from Mongoloids, the Ainu sport luxuriant beards and wavy hair, their faces of a Caucasian cast. Their homeland, no doubt, was Pan, its western shore recently discovered beneath the waters off Okinawa. [*25]

THE PGYMIES

Probably the most numerous of today’s little people are the Negrillos, whose men average four feet eight and a half inches and women four feet six inches. They include the Mbuti, Mbenga, and BaTwa people of Central Africa, located for the most part north of the Congo River. “BaTwa” in Bantu means

“small people.” Tua (var. Twa), we know, means people, civilized people; Ba- then, seems to mean “little,” and also (by virtue of newness) it denotes the germ of things. For example, in Egypt, *Ba* means “birth,” while *Ba*ta is the name of the first man (and hero) in Egyptian myth. The *Ba*derian period gives the first evidence of dwarfs among Egyptians, whose counterpart in the New World, the Maya, hold the *Ba*lam as the original people on Earth, those who gave knowledge to mankind. The first place mentioned in the Mayan books of Chilam Balam is the district of *Ba*khalal.

Meanwhile, *ba*ra’ in Hebrew means create; just as in the Philippines, *bado* means “new” and *bago* means “new arrival.” This seems to be the original meaning of ba-: the first, the fountainhead. Among the Efe (of the African Ituri forest) the first man the supreme being created was *Ba*atsi. [†6] The Ba- of all these names stands for inception, the wellspring; like Bat, title of New Hebrides culture heroes and like Battus, the founder of Cyrene, Libya. Where did Babylon, Bahrein, Basra get their names? Or Balkh, Afghanistan’s “Mother of Cities”?

Fig. 2.25. Baderian figurine. Note the exaggerated shortness of the arms. These Neolithic people of Egypt, small and delicately built, made exceptionally fine pottery, never again excelled in the Nile Valley.

Ba- leads us back to the *ba*se, the beginning of things (see appendix B for more Ba- words).

Most of Africa’s tribal names for Pygmies are prefixed with this Ba-, for example: BaMbenga, BaYaka, BaBenzele, Baka, Basese, BaBoGieli, Bako,

BaKola, BaKuele, Baboukos, Batimbas, Batouas. [*26] There are also little people, the Akebou, in Togo (West Africa) as well as in Mali, old French Sudan, and Abyssinia where abide the Suku tribe, the Obongo, and the Dongos, the latter four feet seven inches high (measured in the nineteenth century); explorers also measured the three and a half feet high Kenkobs and Reebas.

Somewhat lighter skinned than their Negroid neighbors, the equatorial pygmies are the earliest known inhabitants of the Congo Basin. Christened "Negrillos" (to distinguish them from non-African "Negritos" of like stature) they live their lives in the tropical rain forests.

Last but not least are the diminutive "yellow" (fawn-colored) Bushmen of the Kalahari Desert—"The Great Thirstland," the harsh and unforgiving wasteland of southern Africa—their average height at four feet seven inches, though earlier observers (before the nineteenth century) put them at a shorter stature. The Bushmen call themselves Sa or San (Panic *sa* means "earth, land"). A fast-vanishing race, they are an extraordinary mix of *Homo sapiens pygmaeus*, Mongoloid, and Negroid. We will be hearing much more of the Bushmen in the chapters to come.

On Madagascar, the Kimos people of this large island east of Africa register as very small humans, as do the reclusive, cave-dwelling Mkokos to the north of Madagascar on Comoros Island. Madagascar itself was once home to the mysterious Vazimba people on the northwest coast. Known today through oral history, they are thought to be the original inhabitants of the island. Most interesting is that they were *white* pygmies, whom local lore credits with telepathic powers and the ability to become invisible.

Fig. 2.26 Akka woman of the nineteenth century next to an African of average height.

Fig. 2.27 Afrikaner explorer Laurens Van der Post stands with two adult Bushman, the shorter of age fifty, the other, a married man and father of two.

Fig. 2.28. Map showing verified locations of little people in the Western Hemisphere

THE LITTLE PEOPLE OF TRIBAL NORTH AMERICA

And now—tribal North America, brimming with memories of a tiny race of human beings, which the student might reasonably pair with "extensive pigmy cemeteries in the United States." [49] Admittedly, my own survey only skims the surface, for as things indicate, a thoroughly researched study of North America's indigenous little people—at least in folklore—could fill a

volume in its own right.

Let's begin in the east: Archaeologists did not hesitate to call southwest Pennsylvania's small burial vaults "one of the most baffling riddles in Pennsylvania prehistory"; [50] however, America's early settlers, plain folk, were not so very baffled, simply concluding that they were the remains of a race of dwarfs. But how long ago? One of the earliest dates for people in North America—18,000 BP—comes from Pennsylvania itself: the Meadowcroft rock shelter in the western part of the state. [51] Author and archaeologist Jeffrey Goodman announced in 1981 that material recovered from that site could be as old as 20,000 years. The item in question was the fragment of a basket. Goodman's date is in line with Harold Gladwin's "pygmy groups" in the Americas, dating to as long ago as 25,000 BCE (in Texas and the Southwest); these, the earliest people in the Southwest, were also Basket Makers; they were "short and slender." [52]

Stone-lined and filled with shell beads and copper ornaments, these extensive grave-mounds ("tumuli") found in Pennsylvania are on a par with Ohio and Tennessee burials, the latter no doubt accommodating the Nunnehi or Yunwi Tsunsdi people of Cherokee fame. The Nunnehi, as memory faded to myth, became a race of spirit beings, **the immortals** and shape-changers who go about invisibly, but even Indian sources say one can hardly tell the difference between them and the mortal little people, the Yunwi Tsunsdi, who—according to the Cherokee—were the size of a child, reaching to a man's knee. Are they, then, the occupants of those tiny graves? At Coffee County, Tennessee, a pygmy burial ground of six acres covers the remains of "thousands of dwarf-like people." Also at Cochocton, Ohio, burials have been uncovered of a pygmy race only about three feet tall; likewise, at Mammoth Cave in Kentucky were three-feet-tall mummies with red hair found in 1920.

Little people, in fact, are known to many of the southeastern tribes, such as the Muskogee (the women "remarkably short of stature" [53]), Creek, Chickasaw, Choctaw, and Seminole, the latter claiming that the **little people, who can't really be seen**, live in the holes of big trees; perhaps if you squint your eyes a bit, you'll see them running all around the twisted wood. Nevertheless, when you get very sick, they will appear at your bedside—but then only the sick can see them. A long time ago, say the Choctaw, while

their people were living in Mississippi, certain small beings, sometimes called spirit-beings, [*27] lived nearby. Known as the Kowi Anukasha or "forest dwellers," they were between two and three feet tall ("the size of a bitty child").

As for the northern tribes, the Iroquois (Seneca and Tuscarora) Little Ones, called *Geow-lud-mo-sis-eg*, are still occasionally spotted; healers and tricksters, these "Great Little People" are honored in the ritual called the Dark Dance. This ceremony, "very ancient," is based on a "pact of friendship" the Indians made with them long ago. [54] The Passamaquoddy (Maine) say the Little Ones were here before Gluskap; and sure enough, they became a so-called fairy race, the ***nagumwasuck,*** who help out the Indians, invisibly. To the Mi'k Maq, they are the Pukalutumush, identified as the creators of the petroglyphs. The Ojibwa call their own little people Maimaigwaysiwuk; they may occasionally be seen paddling their stone canoes!

Out West, the Tewa Pueblos call them Towa E, literally "Little People" (Towa var. Tua, see fig. 4.1, p. 110); in Carlsbad Caverns, New Mexico, there are mummified remains of little people, examined in 1950 by author Coral E. Lorenzen (*The Shadow of the Unknown*). Among the Oklahoma Indians, there are two kinds of little people; finally, graves of a diminutive race of men are also reported near St. Louis. [55]

The Stick Indians (*Steyehah'ma*)—not such a pleasant bunch—are said to live out of sight, high in the hills of the Cascade Mountains; they are greatly feared, like the *ikals* of Mexico (Tzeltal) and the *wendis* of British Honduras. Curiously, another "high hill," this one in Sioux country, carries a similar sinister reputation: mentioned in the journal of William Clark (of Lewis and Clark fame), on August 24, 1804, a "high hill" was reached in an immense plain. It was said to be the "residence of devils" about eighteen inches high. Remarkably large-headed, these little Stick Indians are armed with sharp arrows, and do not hesitate to kill anyone who tries to approach their hill. "So much do the Maha, Sioux, Otos, and other neighboring nations believe this . . . that no consideration is sufficient to induce them to approach the hill," wrote Clark in his journal.

However, on the following day, August 25, President Jefferson's acclaimed Corps of Discovery reached the Teton River in Kansas. There, Meriwether Lewis and William Clark happened to camp at another "hill," which was

actually a mound, man-made. Here the bold explorers recorded an interesting bit of information about this earthwork: the Dakota Indians called it Mountain-of-the-Little-People or Spirit Mound. Later, Prof. Ella E. Clark, in her book *Indian Legends of the Northern Rockies*, related one man's account concerning the enigmatic Crow Medicine Wheel: "It is difficult to believe, but our forefathers claim the Little People lived there . . . the Elders say there were a small people, like eight-year-olds," living in the rocks near the Yellowstone.

Oral tradition has the Arapaho and Cheyenne describing a type of Stick Indian who stood from just twenty inches to three feet high, called the "tiny people eaters." In Wyoming, the Pedro Mountain mummy answers to local Shoshone stories of the Nimerigar, a race of miniscule folk who attacked them with tiny bows and poisoned arrows. As we've seen, the Shoshone vocabulary includes a word whose root is *nana*-and is translated by the compilers of the Shoshone Dictionary as "elf-like people." [56]

Up in British Columbia, the Haida nation recalls the First People coming out of clamshells (possibly dug-outs or arks), and they were "five little bodies." The Nisqualli of Washington tell a story of three brothers captured by a miraculously strong dwarf whose village, to which they were carried, was inhabited by a race of people as small as their captor. As their council sat to decide the brothers' fate, an immense flock of birds, resembling geese, pounced upon them and attacked them violently. Stories of huge attack-birds are not unusual in tribal America, as one Cherokee tale, for example, has a band of little people (the TsundiGe'wi) assaulted by a flock of sandhill cranes, killing them all (to extinction). What fascinates us is that the same story is told of India's little people beset by cranes; every year they go down to the sea and eat the cranes' eggs, hoping to protect themselves against the rampaging flocks. In Africa, too, Homer (*Iliad* iii) described a race of tiny folk "whither the cranes fly when inclement winters and piercing frosts visit the northern shores . . . bearing slaughter . . . to the Pigmy men." Fierce battles between the pygmies, armed with lances, and cranes were mentioned by later writers such as Pliny the Elder (first century) who said the Catizi dwarfs "were driven away by cranes." Such scenes were later depicted on Greek vases, which made them appear as "dwarfish-looking men with large heads," although the pygmies, in reality, "conform in their relative

proportions . . . not to dwarfs, but to full-sized people of other races . . . they are therefore strikingly unlike the stumpy . . . short-limbed . . . pygmies so graphically represented . . . on ancient Greek vases." [57]

Reaching northernmost America, we get one last look at little people. In the tenth century, when the Scandinavian Vikings reached northeastern America, near Rhode Island, they found there a race "totally distinct from the Red Man, and more approaching the Esquimaux, whom they designated Skrellingr [*sic*], or 'chips,' so small and misshapen were they." [58] It was "the same race as in Labrador . . . [whom] they contemptuously call Skralinger . . . and describe as numerous and short of stature." [59]

Fig. 2.29. First contact with the Inuit little people

MEXICO

Mexico's richly storied past brims with little people:

- Many of Quetzalcoatl's attendants were dwarfs.
- Stone dwarfs hold up the altar table in the shrine of the Temple of Morning Star at Tula.
- The Olmecs were inordinately fond of creating clay statuettes of dwarf gods called "Chaneques," **dangerous rain deities** living in the forest and as we've seen, attending waterfalls.
- At La Venta (an Olmec site), a statue in one of the altar's niches holds a dwarf on its lap, so like similar reliefs at Monte Alban, where tiny entryways to the chambers as well as "pygmy tunnels" have been noted.
- Everything about the stone remains at Niscute is dwarfed; the rooms are small, the ceilings low.

- In Yucatan, dwarfs were sacred to the sun-god. Tiny huts, long deserted, were photographed by Florida-based explorer Rolf Schell in the late 1950s along the Yucatan coast (published in his privately printed book, *A Yank in Yucatan*).
- At Cozumel, there is a little temple whose doorway measures three feet in height. Indeed, all along this coast are little houses and temples, answering to local lore of pygmies who once lived there. Ancient petroglyphs depicting tiny persons have been found throughout Yucatan, Belize, and Guatemala.

Beneath Oaxaca, at the old Zapotec capital, mysterious tunnels are far too small to be used by adults, being about twenty inches high. Mexican iconography of course is loaded with super-squat gods and demigods. In fact, a living representative was seen as recently as 1977 at one of the ruins, clothed in the typical Mayan tunic, the huipil. A caretaker at Mayapan (once the capital of the Maya, now in ruins) was the witness; the little intruder was about four feet tall with a long jet-black beard and a machete slung over his shoulder. Known as alux, these little men had been described to the first Conquistadores, and while their tiny stone huts were long known among natives as “alux houses,” archaeologists officiously dubbed them “votary shrines,” with no further information on their origin. Let archaeologists write them off as votary shrines, but present-day Maya say they were the homes of favored alux. [60] To this day, these structures with short doorways can be seen in front of the main temple at many Mayan ruins.

Fig. 2.30. Olmec dancers *(danzantes)* at Monte Alban carved in relief on building look like typical Negritos. Mayan temples are also covered with bas-reliefs and carvings of naked little men.

This brings us to the acclaimed Mayan Temple of Dwarfs at Uxmal in the Yucatan, “with such small doors and chambers that they seem to have been designed for the use of pigmies . . . far too small . . . for normal human occupants.” [61] Also known as Temple of the Magicians, a near-copy was discovered in the outlying islands in 1968 when explorers found three-foot-thick limestone walls underwater at Andros Island in the Bahamas. Among these ruins was recognized the same exact floor plan of the Mayan Temple at Uxmal. [*28]

Mayan dwarfs of the first world, called Saiyam U *ini*cob, are said to have built these ancient cities, but their world was destroyed in the first great Flood. It was, I believe, *the* Flood, the submersion actually of an island continent to the west—Pan. The temple at Uxmal, as far as James Churchward and Auguste LePlongeon could determine, “was a memorial commemorating the loss of the Lands of the West.” [62] Of this land—and the three-foot-tall people who survived its submersion—we will be hearing much more in the chapters to come.

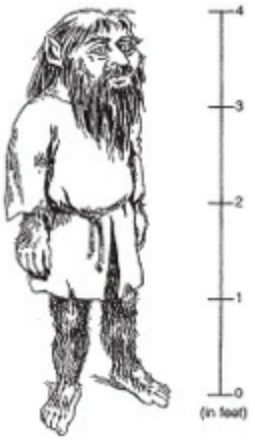


Fig. 2.31. Alux. Nearly all of Yucatan’s thousands of Mayan ruins have tiny stone houses with doorways less than three feet high. Drawing courtesy of Loren Coleman.

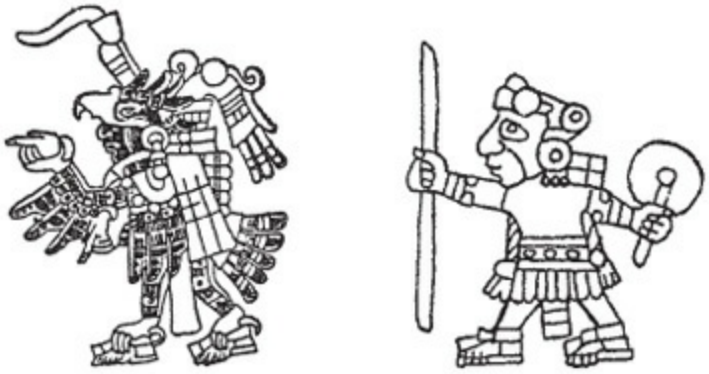


Fig. 2.32. Mexican deity from *Vienna Codex* and Peru image. Why are so many Guataman deities pictured as dwarfs? The answer, I think, has to do with the modest height of the Great Ancestor.

The great explorer Alexander Von Humboldt learned of a race of pygmies in Mexico's unexplored region of Chiapas near the Isthmus of Tehuantepec; later, a professor returning from this region spoke of many colonies of undersized people, having measured two such individuals at three feet six inches. Though they are getting taller, these were, no doubt, ancestors of the Lacandon, the "little men" near Lake Pelja, in the mahogany forest. By the time Count Byron de Prorok visited them in the 1930s, they measured four and a half feet, though some much shorter. There in the jungle between Chiapas and Guatemala they grow corn, cotton, and tobacco. I highly recommend the online video of the Lacandon! It can be found at www.youtube.com (accessed July 18, 2012).

Fig. 2.33. Descended of the Maya, the Lacandon were never conquered by the Spanish,

retreating instead to the most isolated areas.

Everyone knows that the indigenous people of Guatemala are very short. In fact, some of the villages around the shore of Lake Atitlan are occupied by Indians “small enough to be called Pygmies.” At Peten (near Nakum and Tikal), Topoxte has been described as a miniature city, with everything built to a small scale—temples, pyramids, staircases. In the jungle, too, there have been many rumors of pygmy-like beings, extending to the hardwood jungle of British Honduras, where “two little people” were sighted by a government timberman in 1944. The woodsman described the pair as about three feet tall, the man heavily bearded and the woman with extremely long hair, matching James Churchward’s account: “when I was in British Honduras I was informed that hunters and explorers occasionally meet them back in the dark valleys of the mountains. They are about three feet tall with . . . an abundance of very long black hair.” [63]

Fig. 2.34. Bearded and squat figure carved from volcanic stone, from Chinque, Guatemala. Drawing by Jose Bouvier.

About a century ago, investigators and observers were reporting that many natives of America’s tropics “are almost dwarfs . . . women average a little over four feet.” [64] Writer Bill Mack declared this indigenous type ensconced everywhere from the Yucatan to Tierra del Fuego: “The tropical rain forests of Central and South America are inhabited by a race of dwarflike people . . . in parts of Central and South America they were called Sisemite or Toyo, and the villages gave them special local names.” [65]

SOUTH AMERICA

Extant from Panama to Argentina to the southernmost tip of the continent are little-known remnants of a race of little people, from the Bogenah of Panama to the Yahgan at Tierra del Fuego, many of the latter only four feet seven inches tall, living in the western part of Cape Horn. Fuegan women in the nineteenth century measured only a few inches above four feet. Chile's Alakaluf people are also short statured and thought to be among the earliest South Americans, pushed ever southward by later people.

At San Blas and the islands east of Panama are the Tupi-Tawalis, a pint-sized folk regarded as "extremely intelligent." Sedate and agricultural, their lifeways echo those of other little people we will encounter in the pages to come, hinting at the common ancestry, the Original Unity, that has so long eluded students of the past. These San Blas folk, we learn from A. H. Verrill's firsthand observations (1927), are industrious, peaceful, cleanly; the gentler sex here are "the most emancipated of emancipated women." [66] To R. O. Marsh, who also stayed with them in the 1920s, "they were dignified, friendly, hospitable and cheerful. They were intelligent and quick-witted . . . skillful seamen and artistic hand-workers. Their social organization was highly developed and stable . . . [their] culture kept unchanged from time immemorial." [67] Like the artisans we will glimpse in chapter 3 and again in chapter 4, they are adept woodcarvers and weavers of splendid cotton (the Kuna group). Most fascinating, and reminding us at once of the North American Pueblos, these little people of San Blas are in the habit of "clustering" their dwellings, their houses found densely packed together (see figs. 7.6 on p. 228 and 7.7 on p. 230 of these clusters).

The Akurias, in this region and unknown to the outer world until visited by Verrill in the early 1920s, are described as rather like little Caucasians, the women about four feet tall. [68] Their eyes are straight, noses thin and well bridged, chins well developed, foreheads broad.

Then, too, in the villages of Loja Province, Colombia, one comes across "stunted Indians." I myself have met some unforgettable little rosy-cheeked Columbians while touring the Andes many years ago. And had it not been for a recent news story, we would never have heard of another group of little white-skinned people tucked away in the mountains of Ecuador.

In a remote corner of this equatorial nation live the "Laron dwarfs," incorrectly labeled dwarfs for they are simply little people, well proportioned,

though rather stout. Laron syndrome is the scientific name for the genetic differences in these people, who are also found in the Bahamas, Turkey, and Israel. Standing about four feet high, these gentle folk show no occurrence of cancer or diabetes; they are long-lived. It seems they lack a hormone (lGF1) that other humans possess. Numbering no more than three hundred souls, these Andean Laron cases are currently under study, as their hormone pattern seems to be the reason for their health and longevity. [69]

The "dwarflike" Machiguenga people in the Peruvian jungle are, significantly, the "guardians" of the Chacha ruins. Another Peruvian tribe measuring only thirty-nine inches tall was reported in a 1970 book (published by the Roman Catholic Vicariate); living along the banks of the Curanja River where Brazil, Peru, and Bolivia meet, these people are called Yushe. In Brazil itself, little people noted by earlier Jesuit missionaries, and seen sporadically in the Amazon rainforest, have been variously labeled leprechauns, pygmies, and dwarfs.

Brazil, in fact, is home to scattered Negrito tribes, Col. P. H. Fawcett having described such groups in the interior as short, dark, and hairy pit-dwellers. What Fawcett was really looking for was an ancient civilization thought to be hidden somewhere in Matto Grosso, its inhabitants dwelling in stone palaces and cultivating the arts of high antiquity. The region was full of such legends. "The Brazilian remains, which I have seen," wrote Fawcett, "show a civilisation with which nothing in any of the Americas can compare . . . they antedate anything previously known . . . their scripts astonishingly . . . ancient." [70] In fact, the living Tapuyas in eastern Brazil seem to be refugees of that civilization: "fair as the English, with white, golden, and auburn hair." From whence came this fair race? That is the intriguing question we will address and answer in chapter 5. But for now, let us move on to chapter 3 and a closer look at the highly civilized little people who inhabited Arabia 8,000 years ago.